TRAINING TO TEACH

EDGAR JAMES
MEACHAM

Class _____

Book _____

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TRAINING TO TEACH

A Manual for Ministers of the Word

Compiled by

EDGAR JAMES MEACHAM

Author "Manual for Funeral Occasions"

1913

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Dedicated

to

All Young Men

who are
seeking to

Honor God

through the

Ministry of the Word

PREFACE

My supreme desire in the preparation of this volume has been to provide something that shall be a *real help* to those who have been denied the advantages of special training, but who have large opportunities for service. There are many such persons who are anxious to use their abilities in every place and in every way that will help to extend the kingdom of Christ.

My purpose is not to supply a crutch upon which the careless may lean while persuading themselves that they are unable "to run without weariness or to walk without fainting." This book is not intended to be an oil-well from which to "supply oil for foolish virgins." Nor is it expected that students will take the treatises of the several subjects herein found as exhaustive.

Rather is it my expectation that this splendid series of articles shall provoke thought, stimulate research and exemplify the best plans of arrangement for public address.

The plan of the work is to offer an *Outline* and a *Meditation* on each subject treated. The *Meditation* is intended to furnish a somewhat comprehensive view of the subject and the *Outline* is intended to be a "row of pegs" upon which to hang such reflections, conclusions, illustrations and practical lessons as the student would publicly proclaim to others.

If this book shall enable any individual to become a better Christian, a better teacher, a better preacher, a better workman, better able "to teach others also," I shall regard myself amply compensated for the part I have had in preparing it. E. J. M.

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P. H. Welshimer.
C. N. Williams.
John H. Wood.

TRAINING TO TEACH

FORGIVENESS

What does it mean to forgive a person who has done you a wrong? It means to restore him to the same favor in your thoughts and attitude toward him that he held before he wronged you. Kindness, offenses and transgressions in human society set people at variance. Unhappiness results. Kindness impels to overlook injuries and forgive transgressors. To resent a wrong is to violate the Golden Rule, and is more hurtful to the unforgiving than to the unpardoned. Happy people can not afford to cherish memories of evils suffered; they breed hate and hate plots revenge. "He that hateth his brother is a murderer." "Vengeance is mine; I will repay, saith the Lord." The noble and generous-hearted forgive slights and insults as the quickest way to recover from their effects.

Forgiveness is a beautiful virtue, and has most of the qualities of both mercy and love. An Eastern parable compares it to sandalwood, which leaves its own fragrance on the ax which cuts it.

If forgiveness is gracious and essential to happiness among men, it is more wonderful when promised and exercised by the heavenly Father. All have sinned against God, and, unless forgiven, we can never dwell with him. He says, "Let the wicked forsake his way and the unrighteous man his thoughts, and let him return

unto the Lord, who will have mercy upon him, and unto our God, for he will abundantly pardon." Such loving-kindness and tender mercy of God restore sinners to favor. The story of the prodigal son is a portrayal of forgiveness.

Provision is made in Christianity to forgive Christians who sin: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To be forgiven, we must forgive, for "if ye forgive not those who trespass against you, neither will your heavenly Father forgive you your trespasses."

He that will not forgive another breaks down the bridge over which he himself must cross, for all need sometime to be forgiven. I. N. McCash.

Cincinnati, O

MEDITATION ON ANGER

I know anger well and fear it, yet I would not have it entirely banished from my life. It is a tiger's cub, and must be kept under subjection. When much is at stake, it is a whip driving me into action.

As it lashes my back, I fear less the demons before me.

Sin is in the world, and I must meet it every day in street, field, mine, shop, office. It outrages my sense of justice, yet I am never immune from its blight. It pains me, then benumbs the pang of its own sting.

I hate it, loathe it, but am prone to tolerate it.

Anger is my delivering angel. It goads me into calm, determined opposition to the whole Satan-begotten, lust-born brood of sin.

God hates it, so must I. He is intolerant of it,

therefore I must not tolerate it in my life. His intolerance and mine find first expression in anger. I see clearly why he has created me with potential indignation. I need it to drive me to hate and fight sin.

Only by sleepless vigilance can I prevent it from running riot and ruining me. Its passion turned loose weakens and unnerves me for every real conflict. It feeds the demon hate till he becomes twin brother to murder. Grown big and powerful, it would drive reason from its throne, and make me the companion of insane and imbecile folk.

What wisdom do I need to keep it in the servant's place, making it the efficient agent of love in doing her work of supplanting evil.

Another task is mine. I am counseled to hate sin, but love the sinner. A fine piece of speculative psychological theorizing this. Has any one worked it out thus in his experience? Sin is such an essential expression of the sinner that they can not be divorced. Neither sin nor righteousness is quite abstract. Both are personal. I can neither be angry at nor love abstractions.

I can only love God through personality as found in Jesus.

I can best hate sin in Satan.

But I must not hate, persecute nor take revenge. To experience the feeling of anger that is justifiable—the righteous disapproval of unrighteous deeds—and not indulge forbidden emotions, is impossible save as I ever have Jesus' viewpoint of sin and sinners.

Blessed Master, grant thine own spirit to possess and rule my life, that he may hold in subjection every passion that would destroy.

Bestow grace that his presence be encouraged, for

I need his illuminating and directing power. May I be displeased only with those who displease thee, and love and serve unselfishly those to whom thou wouldst have me minister. Let love abound and dominate, that the passions of peril to me may be kept within due bounds toward all mankind. W. R. WALKER.

PUNISHMENT

There can be no adequate discussion of punishment which is not based upon an adequate understanding of sin. If we can fully know what sin is, we can fully determine what punishment ought to be. God alone has a full conception of what sin is, and all he says about punishment must be interpreted in the light of what he says about sin. A mistake in our estimate of the character and consequence of sin will lead to a mistake in our measure of the character and duration of punishment.

To determine how and how long sin must be punished, demands upon our part a full appreciation of its heinousness. Here, again, God alone can judge. We are not capable judges in this matter, yet, in spite of our perverted moral and spiritual taste, and the dulling of our conscience by the so-called pleasures and profit which we receive from our sinful indulgences, our indictment is most severe. We admit it to be a source of all our woes; we rebel against being convinced of sin, and are ashamed of the punishment which comes to us in this life as a result of it. We pronounce sin to be the most expensive and disastrous thing in the world. God adds his indictment to ours, and from the Alpha to the Omega of his revelation he insists that pain and penalty is the inevitable result of sin.

Nor can we estimate the character and duration of punishment without a knowledge of what sin is. It is not a property of nature. We are not born in sin, nor is sin born in us. We can neither inherit nor bequeath it. It is that spirit of antagonism to the laws of God which leads to voluntary unrighteousness. John calls it "lawlessness." It is spiritual anarchy, which results in the violation of known duty and failure to render to God that which is justly his. We must be careful not to confuse sins with sin. The sin is the cause, the sins are the result. Sin is the attitude of the heart; sins, the results which appear in the life which has missed the mark.

It follows, then, that punishment is not arbitrary, but constitutional. God does not punish sin because he wants to, but because he has to. Strictly speaking, God does not punish sin. Sin has in it its own punishment. It works automatically. God's pronouncements of punishment are not indications of his anger against the sinner, but sign-boards of his love which he has erected to show us the inevitable results which are the inherent consequences of sin.

Moreover, it is evident that punishment is not remedial, but penal. Further, it is moral and mental. As long as we are in this physical body there will be physical penalty, but the future penalty must fit the future body. The punishment, then, is not material, and must last as long as sin is unrepented of and unforgiven.

If sin is a voluntary act, repentance must also be voluntary. God can not forgive sin until it is repented of. There is no reason to believe that he will or can do more in the world to come to bring us to repentance than in this present world. There is nothing in our own experience nor in the word of God to give color to

the belief that that one who refuses to repent in this life will do so in the life to come. On the contrary, all testimony points to the finality of the statement: "Let him that is filthy be filthy still." It is not, therefore, unreasonable that if there be eternal rebellion, there will be eternal unforgiveness. Eternal unforgiveness will necessitate eternal punishment.

Eternal punishment is no insult to God's mercy and love. He has done all in his power to turn men to righteousness. Anything less would make him that much less God. He so loved us as to give his Son for us. The cross is the pledge of his love. To-day, as in the days of the prophet and of Paul, he tenderly says: "All the day long did I spread out my hands unto a disobedient and gainsaying people."

CHATTANOOGA, Tenn. IRA M. BOSWELL.

THE CHURCH

Introduction.—The church a New Testament institution. To the New Testament we go to find what it is.

I. *Definition of Church.*

1. Christ's body (Col. 1:24). Penitent, baptized believers form this building (Eph. 2:19-21; 1 Pet. 2:5). Rom. 12:4, 5; 6:3-5; 1:1-7).

2. God's building (1 Cor. 3:9). Penitent, baptized believers from this building (Eph. 2:19-21; 1 Pet. 2:5).

II. *Christ's Relation to the Church.*

1. He is its Head (Col. 1:18).
2. He gives it his name (Rom. 16:16).
3. He is its builder (Matt. 16:18).
4. He is its husband (Rom. 7:4).
5. He loves it (Eph. 5:25).
6. He cherisheth it (Eph. 5:29, 30).

7. He purchased it (Acts 20:28).

8. He gave himself for it (Eph. 5:25).

9. He sanctified it (Eph. 5:26, 27).

III. *The Purpose of the Church.*

1. To evangelize the world (Matt. 28:19, 20; Mark 16:15, 16; Acts 13:1-3; Rev. 22:17).

2. To teach the converted (Acts 11:26).

3. To perpetuate his memory and suffering (Matt. 26:26-30; Mark 14:22-26; Luke 22:14-20; Acts 20:7; 1 Cor. 11:18-26).

4. For works of benevolence (Acts 11:27-29; Rom. 15:25, 26; 1 Cor. 16:1, 2; 2 Cor. 8:1-4; 9:1-5; 11:8; Gal. 2:10; Phil. 4:15).

5. The support of the truth (1 Tim. 3:15).

6. A dwelling-place for God (Eph. 2:22).

7. For the glory of God (Eph. 3:21).

8. To teach and serve the world (Matt. 5:13-16).

Conclusion: In view of (1) what the church is, (2) who compose it, (3) Christ's relation to it, (4) and its purpose, how can one ignore it, have hope of heaven without it, or fail to do his duty by it?

CHATTANOOGA, Tenn. IRA M. BOSWELL.

THE NEW TESTAMENT LORD'S DAY

INTRODUCTION.

We should be as devoted in our religion upon every other day of the week as we are on the Lord's Day. We are to consider the first day as the time when we give special attention to the study of God's movements in human history, and secure for ourselves inspiration to leave the impress of God's life in the whole week's service. On the other six days of the week we should

be putting in practice the principles we learned on the first day.

PASSING OF THE JEWISH SABBATH.

The first word we have relative to the passing of the Jewish system is the intimation from Jesus that "one jot or one tittle shall in no wise pass away *until* all be fulfilled." And again, "I have not come to *destroy,* but to *fulfil.*" Then, later referring to this process of fulfilling, in his intercessory prayer, Jesus said, "I have *finished* the work thou hast given me to do" (John 17:4). Still later, on the cross, "It is *finished*" (John 19:30). On the day of Pentecost Peter refers to Joel's prophecy of the *last days* as being fulfilled by the life, death and exaltation of Jesus (Acts 2:17). In Col. 2: 8-17 Paul clearly states that Jewish institutions were no longer in force, but were "blotted out, taken away, and nailed to the cross." Other references: Heb. 8:13; 9:15-17.

SABBATIC ANALOGY.

1. *Purpose of the Sabbath.*—To get anything like an accurate understanding of the Lord's Day, and its value in the life of the church, we must look into its historic setting, and study it in the light of the Jewish Sabbath. After the exodus of the Hebrews from Egypt, Moses brought from Mt. Sinai the Ten Commandments. The fourth of these statutes required absolute rest from all physical labor on the Sabbath. On this day they were to honor God, and perpetuate reverence for him through the life of the nation. The day was given as a memorial of the divine goodness which had delivered them from their oppressors (Deut. 5:15). This makes clear that it was a national statute of memorial character, requiring their faithful recognition and obedience. By its consistent observance they were to declare their

gratitude to the One who had delivered their race from physical bondage. We do not keep the Sabbath, because we were never in Egypt, and hence never emancipated from her slavish dominion.

2. *Purpose of the Lord's Day.*—On one occasion Jesus remarked to some of those who had only a superficial knowledge of the Sabbath, that "the sabbath was made for man, and not man for the sabbath" (Mark 2: 27, 28). Jesus taught that the Sabbath, with its appointed exercises, was to be regarded as an agency for human good. Man was to make the day minister to his higher needs. Man is greater than the Sabbath, therefore the Sabbath must serve man. "For the Son of man is Lord also of the sabbath day." Through Christ God was to associate himself with the world's life, as he had done with the Jewish nation, and, owing to this enlarged area of his operations, the variety and character of conditions throughout the world's races, the provincial character of the Jewish system was inadequate, and one must be adopted to satisfy the universal need. All nations could not be delivered from Egyptian serfdom, because all nations were never subjected to Egyptian bonds. The universal need, therefore, was not emancipation from physical slavery, but deliverance from spiritual bondage—the bondage of sin and death. This is a world condition, and a world needs deliverance therefrom, and on the first day of the week, through the resurrection of Jesus, immortality was brought to light, the fear of death destroyed, and moral and spiritual emancipation made complete.

THE NEW TESTAMENT LORD'S DAY.

Therefore, as the Hebrew observed the Sabbath in memory of their freedom from physical servitude, the

Christian people throughout the whole world regard the first day of the week as the Lord's Day, and observe it as a memorial of their spiritual emancipation.

APOSTOLIC EXAMPLE.

In Acts 20: 7 mention of the assembly of the disciples is made in such a manner as to indicate they were only following their usual apostolic practice. While we have no recorded command to observe the first day, yet we have reason to believe the apostles had the verbal command of our Lord, otherwise it would be difficult to account for their evident practice. The historian has recorded no command for the sacrifice of Cain and Abel, yet their recorded sacrifice is evidence of the existence of such a command. In the light of this assembly of the disciples on the first day of the week, and Paul's mention of their "laying by in store, upon the first day of the week," we have reason to regard the regular observance of the first day as an apostolic practice which was promoted by the verbal authority of our Lord. It is not to be observed as a day of rest, as was the old Jewish Sabbath, but as a day of worship, of inspiration, and great religious activity. M. B. AINSWORTH.

GEORGETOWN, Ky.

KINDNESS

In his ascending scale of Christian graces, the apostle Peter has placed brotherly kindness next to the top between godliness and love. It is the active expression of both. Out of the godly life and the loving heart kind words and deeds are born. Love not only suffereth long, but returns good for evil. Love is kind.

Kindness is the strong bond that holds the race in a

universal brotherhood. The very meaning of the word implies kinship. There was a time when kind words and deeds were kin words and deeds. A man's neighbors were only those who lived next door, and his friends were only of his own family, tribe or nation. All others were barbarian dogs and enemies. Toward them his heart of compassion was closed. Kindness would have seemed weakness.

But by the parable of the good Samaritan, by the example of Him who heard every cry of the needy; by the word of Him who taught us to love our enemies and to do good to those who use us despitefully; by the universal gospel of love and life that declares that God has made of one blood all nations that dwell upon the earth—we have learned a new definition for neighbor, and have gotten a new conception of brotherhood. Slowly but certainly the heavenly sun of kindness is melting earth's frosts of hate, and golden harvests of friendships are growing in the once barren fields.

In the olden days only the strongest survived, but in these days Christian kindness makes the weak strong. In the ancient time none who wore a sackcloth could enter the king's gate. In the new time all are kings and priests unto God, and privileged to come boldly to the throne of grace. Under the old *regime* the outcast lepers cried, "Unclean, unclean;" the blind sat by the wayside calling, "Blind, blind; remember the blind," and the impotent man was crowded from Bethesda's healing waters. In the better days of the kindly Christ the lepers are healed, the blind wash at Siloam and receive their sight, and the man who is crowded out gets the sympathetic word and the healing touch of the great Physician. How the world has changed since Christ has been teaching it the law of kindness!

There is a legend that in the days when the Word was flesh and dwelt among men a dead dog lay in the streets of Jerusalem. As they passed, men kicked it and cursed it, and spat upon it and called attention to its ugliness. But at last one came who tenderly lifted the bruised body to the side of the street, and said, as he stroked its glossy hair, "What a beautiful coat of fur he had!" And men stopped to wonder, and said as they passed on, "That must be Jesus."

O soul of mine, hardened by contact with a sinful world, ready to give blow for blow and to meet curse with curse, go to Him who was reviled and reviled not again, and learn of Him how to speak the gentle word and do the deeds of kindness that will mark thee as a citizen of his kingdom of love and peace. Learn that the great victories are not won by stoutly battling for thy rights, but by overcoming evil with good. Come thou to know the power of the soft answer, the shining face and the helping hand. Then shall men say as they touch thy ways upon life's journey, Christ must still be upon the earth.

"Have you had a kindness shown?
Pass it on, pass it on.
'Twas not given for thee alone.
Pass it on, pass it on.
Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears.
Pass it on.
Live for self, you live in vain;
Live for Christ, you live again.
Live for him, with him you reign.
Pass it on, pass it on."

NELSONVILLE, O. W. H. BODEN.

THE SPIRITUAL USE OF THE LORD'S DAY

"I was in the Spirit on the Lord's Day."—Rev. 1 : 10.

INTRODUCTION.

John in his old age is in exile on the island of Patmos. His banishment was occasioned by the faithful testimony he bore to the "word of God and the testimony of Jesus." His solitude makes active service impossible, and leaves him to meditation and prayer.

INACTIVITY JUSTIFIED WHEN FOLLOWED BY REFLECTION.

We must have moments for reflection, time to estimate the value of what we have been doing, and the extent to which God has been using us. It is in such moments of devotion we find spiritual impulse and courage for action and service.

SOUL ILLUMINATION COMES ONLY BY CONTEMPLATING THE SPIRITUAL MOVEMENTS OF HISTORY.

While John is excluded from the world activities, he had undisturbed time to think upon the events of his life as they related to God's purpose in the kingdom; *i. e.,* his call, the conversations and miracles of Jesus, His trial before Pilate, and His death. Then the resurrection with its joy, the forty days of fellowship and inspiration, the ascension, and Pentecost and its victory. Then the apostolic labors, the persecutions, the victories; the death of all his companions, and his own exile. Yet neither persecution, nor death, nor exile, nor any other power, can triumph over righteousness. Out of the blood of martyrs, the hardships of saints, the kingdom of God unfolds in wondrous beauty. In all he sees the hand of God, and counts it joy to suffer for a cause that has such a glorious destiny. It was such reflections

that made it possible for him to exclaim, "I was in the Spirit on the Lord's day." Is it any wonder that congregations are made up of listless hearers and indifferent members when the Saturday evening previous has been spent in visiting a whole row of five-cent theaters, and the Sunday morning in reading the Sunday paper until there troops through the imagination scenes of murder, the violence of mobs, the shouts and laughter in the fields of sport, and revelry and lust in the haunts of shame? How can any one expect to be in the Spirit on the Lord's Day, to find the house of God the place of supreme delight and spiritual rapture, if they never contemplate the great spiritual movements of history? I tell you if you will fill your minds with truth, your hearts with love, your imagination with beauty, and your hands with noble work; if you will take fresh drinks from the eternal fountain, and renew your strength by waiting upon God—every Lord's Day will be to you what it was to this ancient servant of the Lord, a crowning inspiration and an unutterable joy.

THE VISIONS OF GOD COME ONLY TO THOSE OF SPIRITUAL DISCERNMENT.

No unspiritual man ever has a vision of God as the chief factor in human progress. To make ourselves familiar with God's achievements in the past, is to attain certain knowledge of what God will do in the future. By thinking of God's past revelations, John is invoking spiritual capacity for future and greater disclosures. He is fitting himself for the vision of an open heaven, and a new earth wherein dwelleth righteousness. By looking at what God has done to the enemies of truth, he sees what God will do in the future, and assures his comrades that God will prevail, Jerusalem shall fall, and

Rome be judged. Then, if we would have a vision of God, let us be spiritual; if we would be spiritual, let us read all history in the light of God's presence and purpose in the world. M. B. AINSWORTH.

GEORGETOWN, Ky.

CHRISTIAN UNION

(Eph. 4:4-7.)

We are beginning the second century of a movement for the restoration of the Christianity of the New Testament and for the unity of the people of God on the basis of New Testament teaching. The ideal has not been reached. But the Christian world has been aroused to the importance of this movement.

It would be folly for us to claim that we have been entirely responsible for the interest taken in the matter of Christian union; but we can modestly claim to have had a small part. The heart of the Christian world is right on this question, but the head is wrong. But the indications are favorable for success. The time is coming when the universal longing of the best spirits of the church for the unity of God's people will be realized in actual organic fellowship.

In the discussion of this theme, we wish to call attention to two things: *First:* The problem stated. *Second:* The problem solved.

THE PROBLEM STATED.

Paul states the problem in this manner: "Giving diligence to keep the unity of the Spirit in the bond of peace."

There are four good reasons for stating the problem: The church must be united.

1. Our Lord established but one church.

2. He provided for the perpetuity of his church.

3. He prayed for the unity of his church.

4. The disciples condemned divisions in the early church and exhorted to unity.

The sum total of New Testament teaching on the necessity for Christian union may be presented in these great words of Paul: "Now, I beseech you, brethren, through the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and the same judgment" (1 Cor. 1:10).

THE PROBLEM SOLVED.

After giving expression to the necessity for "the unity of the Spirit in the bond of peace," Paul enumerates seven gospel unities: "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all, and through all, and in all."

The teaching of Paul is this. If the church has the unity of the Spirit in the bond of peace, it can keep it by the maintenance of these gospel unities. If the church has lost the unity of the Spirit in the bond of peace, it can be regained by the acceptance of them. The unities meet the necessities of pure worship and successful Christian service.

1. There must be unity in worship because there is one God.

2. There must be unity in authority because there is one Lord.

3. There must be unity in message because there is one faith.

4. There must be unity in organization because there is one body.

5. There must be unity in practice because there is one baptism.

6. There must be unity in life because there is one Spirit.

7. There must be unity in desire and expectation because there is one hope.

When the Christian world bows humbly at the altar of "one God," recognizes the authority of "one Lord," preaches the "one faith," practices the "one baptism," makes supreme the "one body," is animated by the "one Spirit," and inspired by the "one hope," then, and not till then, will the question of Christian union be settled in theory and in practice. H. H. PETERS.

EUREKA, Ill.

ANGER

TEXT: Eph. 4:26.

I. Definition. (See Webster.) Strong word, tense, pregnant with meaning. Note etymology.

II. Not necessarily sin.

1. Characteristic of God. (Ps. 6:1; Num. 11:1, 10; Deut. 29:23; Isa. 63:6.)

2. Jesus became angry. (Mark 3:5.)

III. Righteous anger considered.

1. The emotion rising from an outraged sense of justice. Common causes: discourtesy, oppression, falsehood (Prov. 15:1), fraud, dishonesty, insubordination.

2. "I never saw him angry" a doubtful compliment.

3. Righteous anger slow to develop. God "slow to anger." (See also Tit. 1:7.)

4. Anger and "temper" not synonyms. Temper (irascibility, petulance, etc.) always sin. Temper advertises lack of self-control. Anger and self-control entirely compatible. Deliberately planned and determinedly ex-

ecuted campaigns against sin illustrate how anger, as a motive passion, works when duly controlled; *e. g.*, Luther's Reformation, etc.

IV. Warning concerning anger.

1. A fire near powder-house. Explosion prevented only by an asbestos wall of self-control.

2. Uncontrolled, anger a raging, death-carrying torrent. Controlled, a cleansing, purifying stream.

3. Great peril connected with it. Danger of degenerating into *hate,* the blighted fruit of anger. Therefore, in Eph. 4:31 and Col. 3:8, anger classed among forbidden emotions. In Eccl. 7:9, the preacher counsels slowness to anger, and intimates it should be short-lived. Should incubate slowly, die early. (Prov. 15:18.) It abides only in the heart of the fool. It is a perilous companion, and any man exposing himself to peril needlessly is a fool.

V. Close.

1. An essential characteristic of man to help him fight sin.

2. Not to be confused with temper.

3. Dangerous, but controllable.

4. Must be directed against *evil,* not harbored against persons. Can you hate sin and love the sinner?

W. R. WALKER.

GODLINESS

Godliness is Godlikeness. It is a large word for good, just as righteousness is a large word for right. Godliness in man identifies him as a relative of God: it is his closest imitation of the Father in heaven. Whoever possesses godliness has surely walked with God. In the list of the Christian virtues, Peter gives godliness

the sixth place. Perhaps this is because it is so close to the superlative in character-building. In godliness, humanity and divinity find their real trysting-place on earth. Without godliness, no man shall know God.

As faith often includes the whole of the Christian system, so godliness is the aggregate of all Christian graces. In godliness, the Christian inherits the right to partake of every precious promise in the word of God; nothing is denied him, because he holds in his hand the very key to the treasure-house of heaven. Virtue, knowledge, temperance, patience, brotherly kindness, faith, hope, charity, peace, meekness, gentleness, happiness—all belong to the possessor of godliness. The absence of any of these holy, heavenly attributes is an indication that we are that much short of true godliness.

Christ is the foundation of the temple of trust; godliness is the beautiful and magnificent superstructure. Our fellow-creatures, looking upon that temple with its sure foundation, its symmetrical appointments, its rich furnishings, its gorgeous columns and glittering domes reflecting the glory of the eternal world, are constrained to praise the Father in heaven for bringing righteousness upon the earth. Godliness is to the life what beauty is to the lily, fragrance to the rose, and love to the heart. Christianity has its greatest asset in the godliness of the Christian; no doubter can escape its convincing power.

We take time for business, pleasure, society, recreation; should we not also take time for godliness? In every walk of business and social life, we find ourselves taking precautions against failure. Behold how much more important is godliness! Failing in this, our failure is complete and eternal. Better a standing in godliness with God than a position in society and large bank account. Other things are temporary, but godliness is for

all eternity. Godliness is its own compensation, to say nothing of a life beyond the grave. In death, no man shall regret a life whose outstanding characteristic has been godliness.

"Take time to be holy,
Speak oft with the Lord;
Abide with him ever,
And feed on his word."

EBAL E. VIOLETT.

COVETOUSNESS

There is no wrong in a thought about what others own. There is no harm in a simple wish to possess what belongs to another. But when thought and wish combine in inordinate desire to secure for self belongings of others, covetousness is begotten. Covetousness is a vice opposing the virtues of liberality, generosity and unselfishness. It belongs in a class with parsimony, avarice, miserliness, niggardliness, the greedy and penurious. God said, "Thou shalt not covet," and commanded Moses to engrave that command on tables of stone. The Psalmist sang, "The wicked praiseth the covetous, whom the Lord abhorreth." Solomon, the wisest man, said, "He that hateth covetousness shall prolong his days." Covetousness is associated by New Testament writers with theft, wickedness, fornication, evil concupiscence, idolatry and drunkenness. The companionship of covetousness should condemn it, for words, like people, are known by the company they keep.

The effects of covetousness are the drowning of sympathy for others, hardening of the heart, and the quenching of spiritual life. Love of God is cast out of the soul, and love of worldly goods takes its place.

Covetousness is subtle in its approach upon the soul. No man ever becomes suddenly covetous; but as he obtains possessions, desire for more grows stronger, until he is under its domination. Like a leech, it is never full. It is a vampire to spiritual life. Jay Gould was asked, "When is a rich man satisfied?" His reply was, "When he gets a little more."

Warning against this common, world-wide vice should be given to all who prize spiritual things above material. A red lantern should be hung over its pitfalls to prevent the unwary from falling to destruction. Our age exemplifies the spirit of greed, and unholy yearning for possessions, to hold them for selfish ends. Earthly treasures perish with their using. Riches take wings and fly away. Our Lord's admonition is the embodiment of wisdom: "Lay up for yourself treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

References: Ex. 20:17; Ps. 10:3; Prov. 28:16; Mark 7:22; Rom. 1:29; 1 Cor. 5:11-6:10; Col. 3:5.

CINCINNATI, O. I. N. McCASH.

THE CHURCH

INTRODUCTION.

Of the most divinely omnipotent and beneficent institution on earth and in heaven I speak—the church of God.

PERSONNEL.

Its name, "the *ecclesia*," "the called," suggests the *personnel* of the church to consist of the Father, Son, Holy Spirit, the angels attending them in glory, and all those spirits and persons now in heaven or yet on earth

who, having heard the Father's summons, are trying, wherever they are, in his appointed way, to realize his righteousness.

NATURE.

It is a kingdom of two provinces. The celestial church began with the resplendent radiation of the first angels from the bosom of infinite love.

The terrestrial province was constituted with the creation of Adam and Eve.

It has had various constitutions and ascriptions.

In the church of the patriarchs Enoch walked with God, and did not die. Abraham also became the friend of God, and saw a better country.

In the church of Moses splendid trophies were won by men redeemed from sin—the righteousness crowning Ezra and Nehemiah as with halos; Elijah's chariot of fire; Jehovah's encomium on David; Isaiah's visions; John's commerce with Jesus.

For two thousand years now these churches have yielded place to the church of Christ.

The Son of God established this church. He loved it and gave his life for it. He calls upon men everywhere to enter this church as into a fold of safety. He reserves the prerogative of stipulating the conditions on which men may secure and maintain the rights of citizenship. He declares those holding aloof are beyond the pale of God's power to save.

TERRITORY.

The boundaries of the church are not geometric, but spiritual. *The kingdom is within you.*

The farthest orbit of the most distant sun does not sweep beyond its jurisdiction, nor should it anywhere be more potent than where you stand.

Everywhere is sacred ground and a place of access for the humblest unto his King.

ADMINISTRATION.

There is one great Lawgiver whose Vicegerent is Christ, and the Holy Spirit his Interpreter. Neither province has a *legislature*. In heaven angels, and on earth men, are servants and almoners, but for either to attempt lawmaking is sacrilege and deadly treason.

PURPOSE.

Its mission is the re-establishment of right relations between man and man, and between man and God, that earth may be a "paradise regained," and heaven peopled with the tenantry of earth.

PECULIAR BLESSINGS.

Oh, secure citizenship herein, for in the church alone can you enjoy

1. The forgiveness of your sins.
2. The comfort of the indwelling Spirit.
3. The consciousness of divine Fatherhood.
4. The right of inheritance to a home in the everlasting habitations, "where every hour is rich with love and every moment jeweled with a joy."

LEWISTOWN, Ill. GEO. L. SNIVELY.

THE GOSPEL

The word "gospel" means "good news or glad tidings, especially the announcement of the salvation of men through the atoning death of Jesus Christ." (See 1 Cor. 15: 1-4.) The meaning of the word forbids the idea of Calvinism, for it would not be good news to tell

any man that he was lost and could not help it; that it was so decreed before the foundation of the world.

We are lost without Christ, like wrecked sailors on a shoreless sea or lost travelers in a boundless desert. Jesus is sent from heaven to save (Luke 19: 10). As Milton says:

> "He forsook the courts of lasting day,
> And took with us a darksome house of mortal clay."

Jesus is the central figure of the gospel.

I. *The facts of the gospel.* God knows man, and reveals himself to the race through words plain and unequivocal. These facts are to be believed. (See John 20: 30, 31.) The faith that saves is the faith that moves to action; it comes of hearing (Rom. 10: 17). Faith has long been shrouded in mystery, and men have been told that vital vitalizing power must be given from heaven that the preaching may be effective, but the New Testament teaching is very plain (Acts 18: 8). This simple, plain way brought thousands to the feet of Jesus during the first years of Christianity, and a like procedure will win multitudes to-day.

II. *The commands of the gospel.* Jesus gave certain commands for men to obey. (See Mark 16: 15, 16 and Heb. 5: 8, 9.) Obedience to these commands brings life and shows that we acknowledge Him as King of kings and Lord of lords. As obedience in the natural world brings blessing, so in the realm of grace. Almost the last word of the Bible is a blessing upon those who obey. The commands of the gospel are faith, repentance and baptism. Faithful observance of these bring us out of darkness into the marvelous light.

III. *The promises of the gospel.* These are remission of sins, the gift of the Holy Spirit and eternal life. These are the inalienable privileges of the child of God.

God, who can not lie, has given us many rich and precious promises. He vouchsafes to us life eternal through his blessed Son (John 17:3). There is life to be found in no other (Acts 4:11, 12). Our sins are forgiven through him (1 John 2:2). In life, in death; in joy, in sorrow; in prosperity, in adversity—in all the shifting scenes of life—we have the precious promise that he is with us and will be until faith is lost in sight and hope in reality.

Jas. T. McKissick.

Nashville, Tenn.

MALICE

Malice is the author of envy and hatred, the beginner of secret sedition, and the perpetual tormentor of virtue. It laments over brotherly love and pines at the sight of health. Like death, it loves a shining mark: like the worm, it seeks the fairest fruits: like the cunning hound, it singles out the fattest deer in the flock.

Malice is detestable. It keeps no holidays, but is constantly working out its own disquiet. He whose heart is imbued with malice loseth much of the pleasures of life.

Malice destroys one's own happiness. It is deeply seated in the character of the individual, and certainly its effects are far-reaching in his life. It is so base and detestable, so vile in its origin, that one can not adopt a more suicidal course as far as his own happiness is concerned.

Malice is cruel in pursuit. It rests not till the grave closes over its victim. There is, in Grecian literature, the story of a malicious man who went forth in the stillness of the midnight hour to destroy a victor's statue. He was successful in moving the image from its pedestal, but in its fall it crushed him to death. What a suggestive

illustration of the effects of malice in the human heart.

Malice grows in all hearts. It is not confined to any rank of men, or extent of fortune, but rages in the breast of those of every degree. Since, then, it keeps all sorts of company, and carries so much poison with it that it ruins any life in which it finds lodgment, it is worth our utmost care to dislodge it before it procures a shelter to conceal itself, and work to our confusion and shame.

Malice grows by what it feeds upon. If it were not nourished, it would die. A weed can not grow in a garden did we not give it place. Malice could not accomplish much in our hearts did we not give it place. It is an inappeasable thing. Like some hideous beast, it crouches at the door of the heart.

The surest protection against malice is to live in an atmosphere of good. Fill the heart with an overmastering love for Christ, and malice can not hold sway over it. Turn your thoughts toward heavenly things. Occupy your hands and your heart and your time with good, and thus starve malice out of your life.

Lisbon, O. Traverce Harrison.

MEEKNESS

"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5.

It is doubtful, I think, if, among the whole sky-full of ideals that our Lord and Master has flung out for the safe guidance of the world, there is a single one that carries with it more of challenge and overthrow to the established order of things than the one that is hereby set forth.

From the very day-dawn of history, men have had

their gods and demigods, their heroes and heroines—their men and women of destiny to whom they have been wont to burn incense. Instead, however, of attaining in their mental processes to anything like this ideal of the Master's, they have fallen far below it altogether. As a declaration as to the general style and make-up of the world's coming hero—the order of nobility that was to be—it is flat in the face of every conception to which men had ever given their minds. Physical stature, inflammableness—men of the characteristics of gun-cotton—were the men of foremost influence and of power. Thus, Alexander the Great was accounted the son of a god, while Cæsar was deified as soon as he was dead, not because he was the embodiment in any measure of the elements of gentleness and self-control and absolute worth, but purely and simply because he was a demigod of military prowess—because he could say, "I came, I saw, I conquered," all of which is, unless there be some thread of noble purpose running through it to sanctify and conserve it, very base and profane and ignoble.

Here is the Master, however, striking an entirely new note. Not a note of unresponsiveness and unconcern in the face of the world's moral and spiritual hurt; instead, a high, dominant note of gentleness and sobriety, of intellectual subordination and divine control. If an easy-going, flaccid indifference were the full measure of the Master's meaning here, it were an easy one to attain to. An overindulgence in poppy juice or a quaffed goblet of hashish, and lo, the trick were done. I apprehend, however, that we have done little other than fumble idly until we have come to recognize that the characteristic of meekness is a positive attribute instead of a negative one; that it means to lay hold of something—to be something—rather than cessation of being.

If history attests one thing more clearly than another, it would seem to be the complete vindication of the ideals of Jesus. Thus, law has taken the place of caprice. Absolutism is a fossil. The divine right of kings has been relegated to the junk-heap. War and bloodshed, treason and intrigue are no longer the things by which we estimate a people's life; instead, schools, churches and comfortable homes, together with the ennobling and uplifting services of the plain people rendered to their fellows through so many channels the globe around, are the things that are rising resplendent in the horizon, and which are so many evidences that the Christ ideal—the Christ dreams—are slowly but surely coming true.

THOMAS A. BOYER,
OAKLAND, Cal. Pastor First Christian Church.

PEACE

It does not depend upon outward conditions. The cause of unrest is within. Peace means oneness with God, the life adjusted to the forces that make for peace. The kingdom of God is love, joy, peace. To know God is to love him, and to love him is to be brought into an atonement with him, and in him we find peace.

"God says that the peace of a man who loves him shall flow like a river; and if ours is not such, it is because its springs are not in Mount Zion—because its sources are the marshes and lowlands and not the crystal fountains of the hills. This peace shall not be like a shower falling with temporary abundance, but like the river which flows to the cottage door—always full and always singing. The man hears it when he rises in the morning, he hears it in the quiet noon, he hears it when the sun goes down, and if he wakes in the night, its sound

is in his ear. It was there when he was a child; it was there when he grew up to manhood; it was there when he was an old man. It will murmur by his grave upon its banks, and sing and flow for his children after him.

"It is to such a river that God likens the divine bounty of peace given to his people.

"How little do we know of this peace of God! We deem ourselves happy if we have one serene hour out of the twenty-four; and if now and then there comes a Lord's Day which is balm at morning and sweetness through the still noon and benediction at evening, we count it a rare and blessed experience.

The child frightened in his play runs to seek his mother. She takes him upon her lap and presses his head to her bosom, and with tenderest words of love she looks down upon him and smooths his hair and kisses his cheek and wipes away his tears. And then, in a low, gentle voice, she sings some sweet descant, some lullaby of love, and the fear fades out from his face and the smile of satisfaction fills his soul. Such is God's peace that passeth all understanding."

T. W. PINKERTON.

THE BIBLE

LESSON: Isaiah 55.

INTRODUCTION.—The Bible comes to man in his sin, sorrow and darkness, to offer him what he has never been able to find elsewhere. With world-wide, age-long, incessant search, humanity has never found any other remedy for sin. It is enough for us to know that the Bible has never failed man in his despair and darkness. There is not one broken promise on its pages. That the volume is the gift of God to his creatures is seen:

1. *In the marvel of its construction.* The traveler who gazes upon the Brooklyn Bridge, thronged with its mighty volume of traffic, sees in it the design of the architect and the skill of the builder. Each cable, anchor, brace, girder, span, archway, forms a part of the plan for crossing the dark waters beneath. So with the Bible. It is a wonderful bridge which spans the turbulent river of time. Each book from Genesis to Revelation forms a part of that perfect bridge by which the human race moves across from one eternity to the other. The doubter may refuse to use the bridge, but his refusal will not destroy its foundation.

2. *In the miracle of its preservation.* The presence of the Bible in the world to-day is the miracle of the ages. No other book ever met with such opposition; no other book ever had such a victorious career. Rome, Greece, paganism, Judaism, Mohammedanism, pride, greed, criticism and infidelity have all gone down before its progress. No one can add to all of the foolish things that have been said about the Bible. It has been hated, misrepresented, doubted and condemned, but it still moves on through history as the foremost of all books. God has preserved it to carry out his holy purpose among men. The Bible is still saying:

> "Books may come and books may go,
> But I go on forever."

3. *In the majesty of its story.* Where else in the literature of the world is there to be found a story so beautiful, so true, so full of meaning for all who read? It was written by a group of men who lived in an age when colleges and universities were unknown. Not one of them claimed any superior literary attainments for himself in telling his message of God and salvation.

What author in any age has written any other book to compare with the shortest of the Bible books? With a divine purpose in mind, these thirty-five or forty men who gave the Bible to the world wrote a word-portraiture of God, Christ, eternity and man which bears the marks of the most perfect harmony from beginning to end, and that word-picture is of such purity, simplicity and holiness that it challenges the best within all who look upon it. The Bible story is so infinitely massive and sublime that the master-minds of all ages have been compelled to study it in wonder. God only could be the author of such a volume. EBAL E. VIOLETT.

SERVICE

TEXT.—"Thou shalt worship the Lord thy God, and him only shall thou serve."—Matt. 4: 10.

Worship and service—the two things named in this verse—are intended to comprehend the entire conduct of every genuine Christian.

Worship comprehends all those thoughts, feelings, purposes, words and deeds, omissions and commissions which have direct reference to God. All those things in which the human life has direct transactions with the divine life.

Service comprehends all those thoughts, feelings, purposes, words and deeds, omissions and commissions which, while done in the name of the Lord, yet have direct reference to some other being or beings than God. Acts of service may have direct reference to oneself, to other human beings, or even to beings of lower or higher orders than man. It is essential to an act of worship or service that it be voluntary, or self-direct or at least self-controlled. All involuntary or merely func-

tional or automatic actions are not properly embraced in human conduct. We worship God by doing to him and for him what he would like to have us do; we serve God by doing to others and for others than God what God would like to have us do. So that in all our voluntary conduct we must make his will our will, that his will may be done in us, through us and by us, even as it is done in heaven. When I present my gift on the Lord's Day, when the offering is received that is worship if done for God; when I give something to a poor widow, doing my act to please the Lord and to aid her, that is service; and the same line of division runs through all true voluntary conduct. Hence the worship of God and the service of God comprehend the sum total of a Christian's conduct. HALL LAURIE CALHOUN.

WORK

There are few teachings of the Scriptures, I think, concerning which we have more need to exercise a care lest we should allow them to escape us altogether, than those that relate to the fact of work.

In some unaccountable way the idea has obtained that work—the necessity of actively identifying ourselves with the problem of the world's maintenance—is a plagiarism and a fraud. In a word, that it is a situation that is contrary to the original intent and purpose of God; that such moieties as food and clothing, and friendly shelter from impending storm, should someway come to us in harmony with the prearranged purpose of the universe, without human sweat or dint of personal effort at all.

It is not so, however. The idea of work—of achievement by means of personal effort—instead of being an

afterthought, a situation superimposed by virtue of the fall, is clearly one of the most fundamental of all the underlying principles of the creation. Thus, in Gen. 2: 15, long before there is any record of defalcation on man's part, or a single cloud in the sky, it is clearly announced, as part of the divine program, that man was to "dress and keep" the garden in which he was placed.

Work may be said to be an identification of our human lives with the life of God—a partaking of the divine nature. Thus, in John 5: 17, Jesus says, "My Father worketh hitherto, and I work." Again, 1 Cor. 12: 6, "And there are diversities of operations, but it is the same God which worketh all in all." And still again, in 1 Cor. 3: 9 it is declared that "we are laborers together with God."

The fact of the matter is that, to the right-seeing and right-feeling sort of a man, identification with the creative forces of the world is a great privilege—a supreme and joyous privilege; and whenever such identification is clustered about and beclouded with other thoughts and emotions, it is evidence that there is either bad air, unwholesome food, improperly severe labor, or erring habits of life.

THOMAS A. BOYER,
OAKLAND, Cal. Pastor First Christian Church.

WHAT IS THE HEART?

TEXT.—"Blessed are the pure in heart: for they shall see God."—Matt. 5: 8.

INTRODUCTION.

1. Rom. 3: 23; cf. Eccl. 7: 20. All have sinned, therefore all need the heart purified.

2. Prov. 27: 19. All have hearts alike, therefore all need the same purification.

3. Prov. 15:11; cf. Acts 1:24. God knows the condition of all hearts, therefore we can not hide it from him.

THE HUMAN HEART.

1. Thinks (Gen. 6:5)
2. Understands (Prov. 8:5) } The Intellect.
3. Believes (Rom. 10:10)

1. Desires (Rom. 10:1)
2. Loves (Matt. 22:37) } The Sensibilities. Feelings.
3. Trusts (Prov. 3:5)

1. Intends (Heb. 4:12)
2. Purposes (2 Cor. 9:7) } The Will.
3. Obeys (Rom. 6:17)

The above outline makes it plain that the human heart, according to the Bible, embraces all of man's inner or spiritual nature—in fact, all of the person except the physical body—and since out of the heart are the issues of life, the body itself will be controlled by the heart.

HALL LAURIE CALHOUN.

THE BATTLE OF THE BOTTLE

There are three activities in the world of affairs—business, charity and crime. Charity has *service* with no *profit,* crime has *profit* with no *service,* business has *service* and *profit.* Measured by this standard, the liquor traffic is a crime. It has profit without service.

Drunkenness results when liquor and the drinker get together, with the liquor inside of the drinker. The process by which the liquor gets inside of the drinker is twofold: internal revenue and the license system. Both are criminal. Instead of encouraging the manufacture of alcoholic beverages, the Government should

discourage it. Instead of granting a license to sell it, the Government should prohibit it. There are two ways of dealing with this matter: First, take the man away from the saloon. Second, take the saloon away from the man. Both are important.

THE AIMS OF GOVERNMENT.

The aims of government are the protection of life and the security of property. Emerson says: "The theory of politics, which has possessed the minds of men and which they have expressed the best they could in their laws and in their revolutions, considers persons and property as the two objects for whose protection government exists." *Persons* and *property* must be protected. For this reason we have recoined the law of the Almighty and have said, "Thou shalt not kill;" "Thou shalt not steal."

THE WILL OF THE GOVERNMENT.

The Government expresses its will in law. Blackstone says: "Municipal law is a rule of civil conduct prescribed by the supreme power in the state, *commanding* what is right and *prohibiting* what is wrong." This applies to city ordinances, legislative enactments and Congressional laws. The Government must command the right and prohibit the wrong.

THE LIQUOR TRAFFIC STEALS AND KILLS.

It can be shown very easily that the liquor traffic both steals and kills.

It steals from the legitimate channels of trade. It steals from the laboring man. It steals from the farmer. It steals from the Government.

It kills. It kills seven hundred thousand in America alone every year. It kills as many people in America

every year, according to the report of the War College, as have been killed in battle in twenty-three hundred years. It kills the body, poisons the mind and corrupts the soul. It murders men, slaughters children and slaves women.

THE ATTITUDE OF GOVERNMENT.

There can be but one attitude of the Government towards a traffic of this kind. The Government must say to the liquor traffic, as it says to the ordinary thief, "Thou shalt not steal." It must say to the liquor traffic, as it says to the ordinary murderer, "Thou shalt not kill."

CONCLUSION.

The purpose of Government is the protection of life and the security of property. The Government expresses its will only in law. The law must command the right and prohibit the wrong. It is easy to see, therefore, that the Government should have a policy of positive, absolute and unqualified prohibition toward the manufacture and sale of alcoholic beverages.

It has been shown that there are three stages in reform. "Good laws grow; bad laws are made." The three stages of reform are agitation, education and legislation. First, agitate, create sentiment. Second, educate, teach the people how to direct this sentiment. Third, legislate, then they will express the sentiment in law.

H. H. PETERS.

FAITH

Faith is a dear word to the believer's heart. It makes real that which is shadowy and seeming, and enables us to bear with fortitude the buffetings of life, confident that our good Father does nothing except that which is

best for his struggling children. Faith is the soul's response to the call of God; it is the first step in the home-coming of the soul.

With faith goes the thought of committal to the care of God, the Father and Shepherd of our souls. Abraham left his home, people and native land, and went into a country with no assurance except the promises of God. If faith stops short of obedience, it shows lack of confidence in God, which always leads to ruin. Such faith needs strength, and this comes by a study of the Word and prayer.

Perfect faith relieves the heart of much anxiety as to the future. We are told to cast all our anxiety upon Him, for He cares for us. If God cares for the sparrows that flutter about the eaves, surely he cares for us and will guide us if we will commit our ways to him.

We may not reach this serene state of mind in the beginning. It may come after years of close communion with God. Certain it is that we should not be disappointed if the beginning days of our service are stormy and the way clouded; nor should our faith waver if our prayers are not answered in the way we have mapped out, for, in his own good time and way, God will give us that which is best.

Our faith should not be blind save as the curtains of Providence hide the future. There are many things which we could know were we to put forth the effort necessary to find them out. Constant prayer and study of the Bible increases faith and knowledge. It is the best food for the growth of the Christian life.

Faith becomes real as we approach the bounds of life, just as the sound of the billows grows more distinct as the traveler draws near the sea; the veil that hides the future becomes thinner and the voices of the other

world grow more distinct; death is robbed of its terror and the departing soul leans heavily upon the everlasting arms of Him whom he has believed. In holy confidence we may sing:

"Joy, joy, my work is done;
Earth is lost and heaven won."

NASHVILLE, Tenn. JAS. T. MCKISSICK.

TEMPERANCE

Intemperance dates back to Noah, since which time it has been world-wide, and to-day the conditions are alarming. Not so alarming, however, in rural districts and villages as in cities and industrial centers; especially in the presence of such an industrial revolution as has been taking place within the last fifty years. Electricity, railways, telephone, telegraph and the press bring men into closer relations; nations are brought into closer contact; a man thinks, and by pressing a key his thoughts leap across the ocean to another; he can talk across the continent or seas to his neighbor as well as across the back-yard fence. Such industrial reform as this has increased competition, intensified the stress of life, and men of modern life are compelled to live a strenuous life indeed. The farmer who works out in the open, pure air keeps himself healthy and in good nervous trim, while the man in the office or factory works long hours each day where the air is impure and devitalized, and thus the nervous system is not sufficiently fed to keep it from exhaustion, and this causes an artificial craving for stimulus, and in the city he has every opportunity, yea, temptation, to gratify this craving, while the farmer, if he would gratify his craving for liquor, must drive miles or send a mail order for the article desired.

Intemperance is important in its relation to industry. If the farmer gets drunk, he injures himself or his family, chiefly; while if the mechanic, engineer or switchman gets drunk, he wrecks a mill or a passenger train and imperils life. As the industrial problem grows in importance, so can we expect intemperance to become likewise more common and destructive unless preventive measures are adopted.

In this age, when things are rapidly happening, men are quick to look for the *cause,* and so they have looked for the cause of so much crime as exists to-day, and have found that the cause of the major portion is intemperance, and men who have given the matter a minute of thought have decided that it is better to strike at the cause than at the effect; that it is better to stop making criminals than to punish criminals, or try to reform them. Years ago a temperance reform wave swept over this country, and the propelling power was "moral suasion." Thousands of drunkards were reformed, but others were being continually made, so the reformers decided it would be better to stop the making of drunkards than to try to reform them, so *they* began to strike at the cause. Attention was turned to legislative reform, laws were petitioned for, and constitutional prohibition sought, and much effort of late has been along political lines, and while the cause has progressed in a zigzag fashion, yet it has rapidly progressed.

The objection raised to temperance laws is a natural one; viz.: "Prohibition does not prohibit." You may as well say education does not educate, or that Christianity does not Christianize. It is true that legislatures have enacted laws which were not the outcome of matured principles and plans, but the outcome of a high wave of enthusiasm, and when the enthusiasm subsided, officials

became lax, and laws were not enforced; but public conviction will be strong and active when private conviction is so, and what is needed now, where good laws are enacted, is a campaign of moral suasion to make sentiment effective.

The liquor traffic is the greatest known foe to the church of any of the devil's diabolical allies. It sends nearly as many souls to hell each year as the church saves. The church and the saloon can not both work successfully, at the same time, on the same man, and it is a pretty safe statement to make, that if the saloon gets hold of a man first, the church has a poor chance to save him. In view of the above facts, no Christian—man or woman—should ever stop up his or her mouth with a wine-glass or a wet ballot.

The devil through the saloon works 365¼ days per year, putting in twenty-four hours per day, and the church can be safe here in imitating—and here only—the example of the saloon; but the church is not so diligent, and, after all, it does not matter so much if each Christian voter will only work right one day in the year as he has opportunity. The trouble seems that Christian men do not seem to appreciate how they hook up with the Government, or, rather, that they are the Government. A trolley car runs because it is hooked up with power. In its case there is the power-house; in it the dynamo, it makes the power; turn on the current, put on the trolley and the old car moves.

As regards the Government, the voter is the power-house, his mind is the dynamo; here is the origin of the power—turn on the current with a pencil in the booth, hook on the trolley at the ballot-box, and the old Government car moves. She has been moving in the wrong direction; now what we must do is to shut off the power,

reverse, turn on the power, and keep in the middle of the King's highway.

Let the church preach temperance sermons, teach temperance lessons, create moral sentiment and vote temperance ballots. She must *work, watch, pray.*

GEORGETOWN, O. SAM. W. CRABTREE.

THE BIBLE

(2 Pet. 1:21.)

REASONS FOR BELIEVING IT TO BE FROM GOD.

1. I am, therefore God is, for man could not have created himself. I speak, therefore God spake, for man could never have spoken had he not have been spoken to. If God is, and I am his offspring, he must have given me a revelation of himself. Nature may reveal a Creator, but it takes a Bible to reveal a Father. This Book is the mirror of divinity. We are astonished at the majesty of its contents. It is the secret of our civilization. It is the key that unlocks all mysteries. It is read by more people than any other book extant; it is translated into more languages than any other book. It tells of man as he was, as he is, and as he shall be.

2. Its style. Its conciseness, frankness, its personality and individuality. It can be translated into all languages, and yet it retains its personality and individuality. This is true of no other book. Why is it true of the Bible? It is a universal Father talking to his universal family.

3. It can not be destroyed. Jesus said: "Heaven and earth shall pass away, but my words shall never pass away." Like the bush that burned with fire and yet was not consumed. God was in it. God is in the Bible. Infidels try to destroy it; they die and are soon for-

gotten, but this Book continues to live. It has come down to us floating upon a sea of blood; every page has been stained with the life-blood of martyrs.

4. Its uniqueness. Suppose the President should issue an order calling upon men in all parts of the world to come to Washington City on the 25th of December, each bringing a piece of marble he had quarried from a quarry in his own country. The order is obeyed, and when all of the men arrive in the city and begin to place their blocks it is found, when they are done, that a magnificent temple has been erected, and without the use of chisel, hammer or saw—what would be the conclusion? That each man must have worked under the direction of one master workman. The Bible is a great literary and spiritual temple in which God is enthroned. It is composed of sixty-six blocks of divine truth, selected by forty workmen during a period of fifteen hundred years; men who labored, separated from each other as regards time and place. How could it be? Holy men of old spake as the Holy Spirit gave them utterance. All of the combined goodness with all of the combined wisdom of all of the combined ages could not have produced it. It can never be improved upon. If any one who denies this statement believes he can, let him do it and it will be a master-stroke.

5. Its influence: Literature, society, nations, individuals. Protestantism is better than Roman Catholicism because the people get closer to God's word.

6. Internal proofs: Prophecy is the miracle of the present age. (See Deut. 28:48-58; Jer. 30:16; 30:11; 31:36, 37; Deut. 28:37, 48-58; Jer. 31:36, 37.) The Jew is the miracle of the times. The writers were inspired and the Book is the product of inspiration.

7. It is not a work on theology, but an invitation

from our Father to come home. It is the way-bill telling us how to get to our home.

It is the universal library. Do you want to study astronomy? Then behold the "Bright and the Morning Star." Do you want to study botany? Then read about the "Rose of Sharon" or the "Lily of the Valley." Do you want to know more about geology? Then investigate the "Rock of Ages." Do you want to know about zoology? Then take a look at the "Lion of the tribe of Judah."

W. H. Book.

Columbus, Ind.

GIVING

Giving is called, in the New Testament, a grace. "As ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also" (2 Cor. 8:7). Six times in this one chapter it is called a grace. It is a much-neglected grace. It has been referred to as "the lost Beatitude." The apostle once wrote: "And remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

Who should give? "Each one of you" (1 Cor. 16:2). God deals with us individually. The hairs of each head are numbered. Each man who received talents had to give a personal account. Each one must believe for himself, repent for himself, confess Christ for himself, be baptized for himself, pray for himself, give an account for himself. Why should he not give for himself? The givers in each church should include every name on the church roll.

When should we give? "On the first day of the week." This is the day for the Lord's Supper, for song,

for prayer, for the sermon. Why not for our giving? It thus becomes an act of worship. It is said that in heathen countries the worshiper makes an offering every time he enters the temple, even if it be many times a day. With him it is a vital part of his worship. It would cure our financial troubles if we made it an act of worship also.

How much should be given? "As he may prosper." God would not have some eased and others burdened. We should give on a sliding scale, according to ability. The old covenant required a tenth. This is not commanded in the New Testament. It would seem that we ought not to do less. The teaching and example of Jesus indicates that we are to regard ourselves as stewards, and that all we have and are belong to him and all is to be used to his glory. It thus becomes a question, not of how much we ought to give, but of how much we ought to keep. It is not so much a matter of rule as of principle. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." When his love once takes possession of us, and we "first give ourselves to him," then we will not be troubled by the question, "How much should I give?" We will then give according to our power, yea, and beyond our power, just as the Corinthians did. Our gifts will be in such abundance that, as in the days of Moses, the church will have enough and more, so that we would need to be exhorted to stop our gifts.

In what spirit should we give? First, "thoughtfully." "In store." We will think it all out, and determine what we will do and then do it. Too much of our giving is from emotion and impulse instead of deliberate conclusion. This is shown from so many pledges that

are made under a stirring appeal on some great occasion that are never paid. Most churches that are dedicated out of debt have to be rededicated a time or two more before the final debt is canceled. Second, "voluntarily." "Lay it by." It should be done by free will. "My people shall be a willing people in the day of my power." If we try to force people to pay, we might as well force them to pray, sing or make confession. Love should move us more than law. Third, "cheerfully." "Prosper." Give as a return for what God has done for us. "God loveth a cheerful [*i. e.*, a hilarious] giver." We ought to feel like a playful boy when we drop our offering in.

When we thus follow God's plan of giving to the Lord's treasury, we shall make it a grace in which we will grow till we finally abound in it as we do in faith and other graces. And thus we will become like our Lord, who gave his all for you and me.

W. F. Turner.

LONGSUFFERING

(Gal. 5:22.)

Introduction.—1. The entrance into the Christian life is the effect of an act of submission to divine authority.

2. The cause of certain characteristics being developed by which this life may be distinguished.

Among the many characteristics produced, none is more important to healthy Christian living than that of longsuffering.

Definition: "Bearing injuries or provocation for a long time. Patient; not easily provoked."—*Webster.*

I. Longsuffering, a result of trial.

It can and does only manifest itself under difficulties. It is a characteristic which only trials produce.

A man who never meets difficulties will never have this quality developed.

There are causes common to every man, requiring longsuffering.

There are peculiar individual causes.

That which may be a trial for me, and require me to practice the virtue of longsuffering, may for another have an entirely different effect.

Again, there are, or may arise, certain circumstances in life which call for longsuffering, when, under different conditions and at another time, they may in nowise be considered as trials, and hence not demand this characteristic to be shown.

II. Longsuffering, a need:

1. In the home.

(1) Parent with child.

Illustrated by the mother, her care for the infant during its many spells of sickness.

Further, bearing patiently the harsh words of forgetful and ungrateful children.

(2) Children with aged and invalid parents.

2. In local congregation: Toward the sensitive; toward the "faultfinder;" toward the weakling.

III. Longsuffering, the fine art of Christian living.

1. Because it demands the enduring of trials, uncomplainingly and with a smile. For if we fret and complain when a cross comes into our lives, no longer can we claim the virtue of longsuffering.

2. It sweetens the temper.

3. In the practicing of it we learn to deal gently with the faults of others, for it

(1) Softens criticism.

(2) Increases sympathy.

Conclusion: Because of such great value, and of so great a need, we who desire to do for Christ and the world our very best, should ever endeavor to cultivate this virtue. It gives us an eternal grasp upon the soul. "In your patience possess ye your souls" (Luke 21 : 19).

COLUMBUS, O. C. N. WILLIAMS.

LESSONS FROM THE RESURRECTION

When Jesus was on earth he organized a real divinity school with a course embracing three and one-half years. The text-book was himself, a living personality. It was in the coasts of Cæsarea Philippi that he gave the first test or examination. Up to this time his students had only been able to understand the temporal and material views of the kingdom. They must comprehend the spiritual significance. After his resurrection from among the dead he gives them a postgraduate course consisting of forty days, during which time he teaches them the spiritual significance of his kingdom, and at the end of this course, on the day of graduation, on Pentecost, fifty days after his resurrection and ten days after his ascension, he gives to them the diploma in the baptism of the Holy Spirit.

This outline will have to do with lessons of the forty days. None of the school believed in Christ's resurrection, and his demonstrations were to convince them that the Scriptures had been fulfilled in him and that he who was dead was then alive and forevermore.

1. *Looking for Jesus in the wrong place.*—Matt. 28: 5-8. They believed in a material Christ. They thought he was in the grave. How often we find ourselves going to the city of the dead, where we plant flowers on the

mounds of earth and water them with the tears from our eyes, and somehow feeling our loved ones are beneath the sod. No, beloved, they are not there. The grave can not hold the spirit. The body which has been deposited in the earth is only the house in which the loved one lived when on earth. The women missed seeing Jesus at that time because they looked for him in the wrong place. Have we not often made this same blunder?

2. *Trouble-borrowers.*—Mark 16:3, 4. "Who shall roll us away the stone from the sepulchre?" When they came they found the stone had already been rolled away. It is not what actually happens in one's life that hurts; it is what we expect will happen that never happens. It is not the revolution the wheel makes that wears it out, but it is the friction. Let us not cross the bridge before getting to it.

3. *They found Jesus when engaged in doing his work.* —Matt. 28:7-9. You will not find Jesus when you are engaged in lingering around the tomb of your loved one. You shall find him, however, when you get out among the people where you can sympathize with them and tell them of a loving Saviour who suffered and died for them. When you make a heart glad by some kindly deed, then you may see Jesus. Then you may feel that the one you love and who is gone from you may be much nearer than you think.

4. *The unrecognized Guest.*—Luke 24:13-17, 31. May it not be that Christ came to you in the person of that poor widow or orphan child who came begging for bread or clothing? You thought her a tramp and turned her away. May it not be that Jesus came to you in the person of that sick one who needed attention, and you refused to minister by saying, "The lodges or the Board

of Charities can attend to this; I have other things to attend to"? It was Jesus who stood at your door in tattered garments, hungry for bread, sick and in need of attention, and you did not recognize him. Listen: "As often as ye do it to one of the least of these, my disciples, ye do it unto me."

5. *He listens to our troubles.*—Luke 24: 18-24. When on earth he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." When the disciples of John lost their leader who had been beheaded by the wicked king, they took up the body and buried it, and then went and told it all to Jesus. This same Jesus will help you to bear your troubles. He is our burden-bearer. Listen: "Cast your care upon him, for he careth for you."

6. *He is interested in the weak disciples.*—Mark 16: 7. Peter had denied him as many as three times, but Jesus knew his heart. He knew what Peter wanted to be. He knows our hearts. He is concerned about us. This same Jesus, who had called Peter from his nets to be his disciple, thinks of him after death and tells the women to tell his disciples and Peter that he goeth before into Galilee; and there he shall be seen of them.

7. *He is interested in our toil and is the laboring man's friend.*—John 21: 1-12. He is the best friend the laboring man ever had. He watches him as he is engaged in honest toil. He knows when he is being oppressed, and sympathizes with him. He wants him to succeed. When the toiler will honor him and obey his command, he shall be made to prosper. Let us not forget to take him into our plans. Let him be the silent partner.

8. *He gives the constitution of his kingdom.*—Matt. 28: 19, 20; Mark 16: 15, 16; Luke 24: 46-50; John 20: 19-23. This is his ultimatum. In this constitution may

be found the conditions of membership. No apostle dare change these conditions, much less any man of later date.

9. *Results.*—Acts 2: 1-47. He had promised that the apostles should do greater works than he did in some of his miracles. On the day of Pentecost, in the very city which had witnessed his humiliation, his apostles preach his resurrection, and the very men who killed him become obedient and the church comes into existence. The fact became notorious in all Judea; it was reported to the Roman Senate; was recorded among the acts of Pilate; was discussed in Athens and Corinth; was alluded to by Tacitus and Pliny; conceded as historic by Celsus and Porphyry; was mentioned in the writings of Josephus. For nearly two thousand years it has cheered the souls of men and flooded the grave with immortal light. It has opened the eyes of poor old, blind Africa, and to-day it is the glad and cheering note in the gospel of Christ; for if Christ died and rose again, even so also shall those who sleep in Jesus come forth, and we shall be caught up together with them in the clouds, and shall ever be with our Lord. W. H. Book.

Columbus, Ind.

LONGSUFFERING

Moses, in revealing God to his discouraged brethren, said: "The Lord God is merciful and gracious, longsuffering, and abundant in goodness and truth."

Longsuffering is the one word that carries with it the atmosphere of mercy, graciousness, goodness and truth. It is patience long drawn out. It is life's reprieve for the shortcomings of our common humanity. It gives us a chance to come into possession of the things that are

worth while. It is saturated with love which suffers long and is kind, it doth not behave itself unseemly. It is not easily provoked, but pleadingly appeals to the highest motive within us, leading us to a complete reconciliation with those from whom we have become estranged. It atones for sins of omission and commission, yea, for presumptuous sins. It gets even with the other fellow by supplying him with the comforts of life, while he forgets to be just.

Our Christianity must bear testimony of its divine Author. Its spirit must pulsate with heroic service. Our life will manifest a "wisdom that is from above, and is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace."

Again, the grace of longsuffering does not preclude the idea of justice and judgment. While God withholds swift retribution from being visited upon those who transgress his divine law, yet, after he has given the transgressor a long time to place himself in right relation to offended law, his justice must be satisfied, either by granting pardon to the penitent pleader, or a just reward for those who persist in lifting their selfhood against Godhood (2 Pet. 3: 1-7).

The Macedonian king Alexander the Great, who, as in one triumphal march, conquered the world, observed a very singular custom in his method of carrying on war. Whenever he encamped with his army before a fortified city and laid siege to it, he caused to be set up a great lantern, which was kept lighted by day and night. This was a signal to the besieged. As long as the light burned they had time to save themselves by surrender, but when the light became extinguished, the city, and all that was

in it, would be irrevocably given over to destruction. And the conqueror kept his word with terrible consistency. When the light was put out, and the city was given up, all hope of mercy was over. The Macedonians stormed the place, and, if it were taken, all were cut to pieces who were capable of bearing arms, and there was no quarter or forgiveness possible. Now, it is the good pleasure of our God to have compassion and show mercy. However, a city or a people can arrive at such a condition of moral corruption that the moral order of the world can only be saved by its destruction. The ax carried before the Roman consuls was always bound up in a bundle of rods. An old author tells us that "the rods were tied up with knotted cords, and that when an offender was condemned to be punished, the executioner would untie the knots one by one; meanwhile the magistrate would look the culprit in the face, to observe any signs of repentance and watch his words, to see if he could find a motive for mercy; and thus justice went to its work deliberately and without passion." The ax was enclosed in rods to show that the extreme penalty was never inflicted until milder means had failed; first the rod, and the ax only as a terrible necessity.

ATHENS, O. E. D. MURCH.

GOODNESS

Goodness is the world's great need. The church is a fountain to furnish a rich supply. Religion without it is valueless. It is at the very heart of Christianity, for it was the greatness of Christ and his followers, and, like God, it is immortal.

It is uprightness of heart and life; it is moral integrity; it has been defined as kindness, benignity, benev-

olence, graciousness. It is fruitage of the Spirit. It is truth expressed in a life of love. Christ was the perfect expression of divine goodness. One says: "Goodness is love in action, love with its hand at the plow, love with the burden on its back. It is love carrying medicine to the sick, and food to the famished. It is love reading the Bible to the blind, and explaining the gospel to the felon in his cell. It is love in the Sunday-school class or in the ragged school. It is love at the hovel door, or sailing away in the missionary ship. But, whatever task it undertakes, it is still the same—love following His footsteps 'who went about continually *doing good.*'"

The source of all goodness is God. The Psalmist says: "The earth is full of the goodness of the Lord," and "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." Paul tells us it is the goodness of God that leadeth thee to repentance. The goodness of God begets goodness in men, causing them to forsake their sin. We are told that most beautiful arrow-heads of moss agate are scattered all over our continent by the Indians of the Southwest, who gathered them in Calcedony Park in Arizona. They all came from the same petrified trees in Calcedony Park. So the beautiful gems and jewels of character called goodness, kindness, benignity, benevolence and moral integrity all come from the same source, even God, whether substituted for Christianity by the unbelieving, or are the natural adornment of the Christian life.

Goodness is always self-forgetful. It proposes happiness for others, and not self-development. It is immortal, indestructible and has an everlasting and ever-widening influence. Goodness expressed in life made Christ immortal. Goodness in our lives is that which

enriches the world and makes for us an eternal monument. Let us meditate long upon the goodness of our God! W. A. Harp.

Cleveland, O.

THE LORD'S SUPPER

No hour is so sacred in all of the days as the hour that we spend at the Lord's table face to face with the problem of the cross.

The place the Lord's Supper holds in our hearts will largely depend on our consciousness of having been redeemed from our sins by the sacrifice of Christ.

The cross of Christ, of which the Lord's Supper is the memorial, stands in the midst of the ages as the supreme pledge of God's love. Somewhere in the universe there is an infinite Heart that loves us even unto death.

It stands for God's sacrifice for sin. He is the Lamb of God. No man should dare approach the Lord's table except in the deepest humility and with a profound sense of his need of a Saviour.

There ought to be real preparation. Let no soul rush thoughtlessly into the presence of the supreme tragedy of the ages; the place and the hour and the issues are too momentous for thoughtlessness and unpreparedness.

There is no part of our service that is so essential to our spiritual life as the communion service, and those who neglect it die spiritually.

We have in this memorial the human cry of Jesus, "Do this in remembrance of me"—the cry of his human heart. He craved to be remembered. This is the passionate cry of every sensitive human soul.

This service is not a duty, but a holy privilege. We would not lightly esteem the word "duty," but we put

the commemoration of our Lord's suffering and death upon a higher plane.

Faith and hope and love are strangely mingled here. Faith in him whose sacrificial death releases us from sin. Love for him who, in his suffering and death, gave to us full measure of his great love. Hope "till he come." Sometime and somewhen we shall see him as he is.

KENTON, O. T. W. PINKERTON.

IMPERIAL SERVICE

"For ye serve the Lord Christ."—Col. 3:24.

INTRODUCTION.—Everything in the universe performs some service. The particles of dust that float in the air help us to feast our eyes upon the gorgeous colorings of the western sky. The mineral substance serves the vegetable. The vegetable sustains the life of the animal. The lower animal serves man. "The Son of man came not to be ministered unto, but to minister," and God himself provides for all their meat in due season. Heaven is blest, not by perfect rest, but by being a place "where his servants shall serve him." This great law of service reaches from the least particle of common dust up to God. It is physical and it is spiritual. In man, in whom the physical and spiritual unite, the law of service should find its noblest fulfillment. Of necessity man serves; God made all his creatures that way. But man may choose whom he will serve and the sort of service he will render.

I. *Choose the best master.* It was true of certain Colossians that they served the Lord Christ. That was the very best thing that could have been said about them. They had chosen a Master who inspired them to do their best; who gave them strength for their weakness

and joy for their sorrow. To wear the livery of the King, to be a worthy servant of the Lord Christ, is the proudest distinction any man may have. He does not drive, He leads; He does not scold, He encourages.

II. *Choose the loftiest form of service.* When his son was appointed to a position of high political honor, Wm. Carey said sadly: "Felix has dwindled into a mere ambassador." He might have been in an obscure corner of India burning out his life for Christ—that had been vastly more worth while. Our Lord spurned the thought of gaining possession of all the kingdoms of the world by serving the devil. But to see the possibilities of infinite worth beaming from the face of a little child, to make the chamber of approaching death a place of joy unutterable, to bear the burden of others' sins and sorrows, and by his own crucifixion to bring in the reign of peace and love and hope for all the world—this was his meat and drink. And to help Him in accomplishing this task is the service He has allotted us. How cheap and unsatisfying and unworthy is every form of service when compared with this. Oh, do not turn aside from this imperial service. "Inasmuch as you have done it unto one of the least of these my little ones, you have done it unto me." Christ's representatives are everywhere. Serve them. Life holds for you no other privilege half so great.

III. *Choose the greatest reward.* The Master whom we are called to serve has riches untold. No robber can take from us the reward He gives; no rust can corrupt it. It beautifies the character of his servant, it clarifies hope, it makes life on earth a foretaste of heaven. This joy that is the reward of Christ's servant continues through eternity. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Christ has set us this example, that we should serve God by serving men:

"I worked for men," my Lord will say
When we meet at the end of the King's highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
And what did you?" my Lord will say,
"As you traveled along the King's highway?"

"I made life sweet," my Lord will say
When we meet at the end of the King's highway.
"I smoothed the path where the thorns annoy,
I gave the mother back her boy,
I mended the children's broken toy.
And what did you?" my Lord will say,
"As you traveled along the King's highway?"

"I showed men God," my Lord will say,
"As I traveled along the King's highway.
I eased the sister's troubled mind,
I helped the blighted to be resigned,
I showed the sky to the souls grown blind.
And what did you?" my Lord will say,
When we meet at the end of the King's highway.

YOUNGSTOWN, O. WILLIAM DUNN RYAN.

BROTHERLY KINDNESS

"Let brotherly love continue."—Heb. 13:1. The text has two words only. Let it be: "Philadelphia, abide." Narrate the founding of modern city Philadelphia.

I. *Philadelphia.* The word occurs in four other places in the New Testament.

Twice by Peter: 2 Pet. 1:7. It is sixth in the remarkable "scale of graces." Its company—its right-hand neighbor.

1 Pet. 1:22. Here conversion ends in it (unto). It

is open, undisguised, opposite to hypocrisy (unfeigned). It is ardent, stretching towards its object (fervently) It is sincere (from the heart).

Twice by Paul: 1 Thess. 4:9, 10. Paul declares it divinely enjoined (God taught it), commends its extension (toward all the brethren), exhorts to its deepening (abound more and more—Rom. 12:10). Its ideal is reached when it is like the tender affection between child and parent, husband and wife.

II. *Abide.* Some uses of this great word: John 15—"abide" thirteen times, "remain" three times and "continue" one time.

If realized: Our union with God is secured (John 15:9); our co-operation obtains (Gal. 6:1, 2 and Jas. 2:8; our testimony to those without effective (John 13:34, 35).

Conclusion: 1 Corinthians 13 employs the greater "love" in the sense of "brotherly love." Let this poem breathe the benediction. W. E. CRABTREE.

SAN DIEGO, Cal.

OUR UNANSWERED PRAYERS

There is much of what is called prayer. Man has an instinctive recognition of One higher than himself, to whom he is accountable and with whom he is capable of fellowship. When dangers threaten and sorrows oppress and needs are sharp and great, he turns for help to this high and holy One.

It is true that many prayers do not seem to be answered. The cloud which threatened, breaks; the blow falls. He asks and receives not; seeks, but does not find; knocks until the hands are bruised and bleeding, and the door is not opened. Is it worth while to pray? The old

question in Job returns, "What is the Almighty that we should serve him, and what profit shall we have if we pray to him?"

The trouble may be because of an error upon our part as to the nature of prayer, or as to the conditions of acceptable prayer, or as to the results of prayer.

1. Many regard prayer as synonymous with petition. Let us view the subject in the light of the filial relation. "I want a piece of bread!" "Give me a penny!" "Buy me some candy!" are requests heard frequently in the home. But this is not the sole or chief theme in the intercourse between parent and child. A better illustration of prayer is that of the boy who came in and sat down quietly where his father was working. "Do you want anything, son?" "No, father, I only wanted to be with you." Prayer is not some magical formula for securing Heaven's treasures, it is not teasing God into granting something which may or may not be best for us. Prayer is communion. Prayer is adoration—the child's "I love you, mother." Prayer is confession—"I am sorry." Prayer is thanksgiving—"I thank you." Prayer, too, is petition.

2. But God does not promise to answer our prayers unconditionally. If he did, it would mean that he would abdicate the throne, and in its place there would be set up every weak and whimsical and selfish human will. "If ye shall ask anything" is the promise, but the condition (1) in my name. To collect money in the name of the Government is not to put the money into your own pocket. "It is to seek what He seeks, to aid in promoting what is dear to his heart." "In his name" is equivalent to "according to his will." "This is the boldness which we have toward him, that if we ask anything according to his will, he heareth us." We ask and receive not

because we ask amiss." (2) Faith. I wrote a letter the other day—a request for a remittance. I watched for the postman every morning, and looked eagerly through the mail, until this particular letter came. I am afraid I do not do that with my prayers. Most of us are like the boy who rings the bell and runs away before the door is opened. Luther said: "What does it signify to have prayed, if you do not know what God says to it?" And Habbakuk: "I will stand upon the watch-tower, and watch and see what he will say." "And all things whatsoever ye ask in prayer, *believing,* ye shall receive." "Without faith it is impossible to please God." (3) Then we must work as we pray. Daniel Quorm, an eccentric character, tells in his "Religious Notions" of stopping overnight with a gentleman who seemed to be a very pious kind of man. At family prayers in the morning he prayed that he might be kept from sin and have a childlike spirit, that he might have the mind of Christ, and that the love of God might be shed abroad in his heart by the Holy Ghost. But all that day Quorm heard him finding fault and scolding everybody in the house and field. At night he said, "You must be a very disappointed man." "Why so?" "This morning you prayed for the mind of Christ and the love of God, etc., and your prayer does not seem to have been answered." It was a favorite illustration of T. L. Cuyler that many prayers are like letters sent to the Dead-letter Office, some because they are not properly addressed, some because they contain improper matter, and others because they are not prepaid.

3. Then we may be mistaken as to the results of prayer. The answer may be a delay and not a denial. As in the case of the Syrophœnician woman, the delay may be to test, develop and exemplify faith. When

winds are contrary, He may not come till the fourth watch, but He will come. Sometimes the result may be the reverse of what we expect and yet the prayer be answered. Paul asked for the removal of "the thorn," but did not complain when there was granted him instead the "sufficient grace." Jesus prayed that the cup might pass away from him. God willed otherwise. Now "he sees of the travail of his soul and is satisfied."

God delights to answer prayer. Let us think of prayer as Trench says: "Not an overcoming of God's reluctance, but as laying hold of his highest willingness." Recall the parable of the friend at midnight. If the surly and disobliging man would arise and give three loaves of bread to an importunate neighbor to stop his knocking, *how much more* will our Father, who never sleeps nor slumbers, from his bountiful store give good gifts to his children. Put God to the test, and learn, as Mr. Spurgeon says, "that he is better than our fears, better than our hopes, and, finally, better even than our wishes."

EDWARD B. BAGBY.

BALTIMORE, Md.

SALVATION

TEXT.—"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

There are passages of Scripture that have been so long and so often misapplied that, for most people, they have lost their original import and meaning. The text chosen for this homily is one of these. The reading of this question causes one to think of the unsaved among his acquaintance and to be anxious for their salvation, and yet if we apply those fundamental rules of interpretation, "Who speaks?" and "To whom?" we must at

once see that the writer had in mind only those Jews who had accepted Christ and were fellow-heirs with him in the kingdom. A little further on in the Epistle he designates the persons addressed, in this language: "Wherefore, holy brethren, partakers of an heavenly calling." We may therefore read: "Wherefore, holy brethren, partakers of an heavenly calling, how shall we escape if we neglect so great salvation?"

I. IMPORTANCE OF THIS THEME: SALVATION.

This life is only a drop in the great ocean of existence. True, these threescore and ten years are by no means to be despised. When it is remembered that Christian salvation has to do with the life that now is as well as with that which is to come, the appreciation of the question, "What must I do to be saved?" is much enhanced. How can I become enriched with this world's goods? How may I obtain an education? How may I gain and maintain a place in good society? How may I become free from debt? How may I get on in the world? These are, for the individual, interesting and important questions, but they do not compare in value with the problem of salvation.

Whatever one may be in this life, whatever one may accomplish, if he fails to have part in the true riches, there must come a day when these things that are temporal must rise up to mock him. "What shall it profit a man if he gain the whole world and yet lose his own soul?" How shall we escape if we neglect so great salvation?

II. WHAT IS SALVATION?

The angel of the Lord, speaking to Joseph in a dream concerning the birth of the Redeemer, said: "And he shall bring forth a son, and thou shalt call his name

Jesus, for he shall save his people *from* their sins." Note that the preposition is "from," not "in." Every rational human being must desire the joys of salvation, but many are unsaved because unwilling to be saved *from* sin. Christ Jesus came into the world to save from sin *here* as well as to present us in the end spotless in our Father's presence. "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning every one of you away from his sins." The unsaved soul is sick unto death. The work of the great Physician is to make the sinsick soul spiritually well.

To be saved is more than to be pardoned. Pardon is only an incident of salvation. A man might be pardoned and still have a corrupt heart, with all its evil desires. A thief may go out from prison walls with the official pardon in his hand, and at the same time be more confirmed in his desire and purpose to steal than when convicted and sentenced to servitude. Christian salvation is pardon for past offences, and more. It is victory over sin *here* and *now*. The more and longer one faithfully resists the tempter, the stronger he becomes. Salvation in this sense is progressive. The further one gets away from indulgence, the less liable is he to be overcome. No one should be satisfied to spend the years of his life in bondage, since we have the promise of salvation *from* sin. To be free men in Christ Jesus should be the earnest longing of every heart.

III. THE GOSPEL IS THE INSTRUMENT OF SALVATION.

"I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek." Salvation is not a question of Almightiness. God could reach his arm from the sky and rescue man from the burning;

he could send his angels to warn; he could raise the dead to compel us into the narrow way; but he neither promises nor does any of these things. To the chosen disciples our Lord said: "Go ye into all the world, and preach the gospel to every creature." The gospel is the power; if they hear not this, neither would they be persuaded though one should rise from the dead.

What is the gospel? It is a great truth: "Jesus is the Christ, the Son of the living God." Upon this rock of truth Jesus is building his church. Where this truth is not proclaimed, the gospel in its power is not preached. Whenever this gospel is faithfully set forth, three great facts, three great commands and three great promises are made known. The three great facts are the death, burial and resurrection of Jesus. The three great commands are believe, repent, be baptized. The three great promises conditioned upon obedience to these three great commands are the forgiveness of sins, the gift of the Holy Spirit, and eternal life. The preaching of the gospel also requires the presentation of its solemn warnings. "These shall go away into everlasting destruction. Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap."

IV. WHY CALL THIS SALVATION GREAT?

That was a mighty salvation that rescued Israel from the hand of Pharaoh at the crossing of the Red Sea. That was a great salvation that rescued these chosen people from the arm of the oppressor in the days of Gideon. The return of the captive Jews from Babylon was a salvation that brought joy to the hearts of the faithful, but these salvations were limited in their benefits to a nation. This "so great salvation" is properly named because:

1. *Its author is the Son of God.* It "began to be spoken by the Lord," who is superior to angels. Angels were commanded to worship him.

2. *It saves from great depths.* "He is able to save to the uttermost all those who come to God through him." The world had reached its climax of sin. There was no balm in Gilead. Rom. 3: 18 gives us a picture of the depths of sin into which man had fallen. This picture may be confirmed by profane history. Rom. 6: 9-11 gives us an insight into the former sinful lives of some of the saints in the church in Corinth.

3. *It lifts to great heights.* It makes the ransomed soul a new creature. Old things pass away. "Partaker of the divine nature" is the gracious portion of him whom Christ saves. The saved life can say, "I am an heir of heaven," and, better still, "I am an heir of God." "I am rich, I am not a plebeian, I am the child of a King." It exalts man to infinite honors and places on his head an eternal crown.

4. *It is great because inaugurated by divine power.* It was procured by the incarnation and humiliation of the Son of God. It required suffering and self-denial. It was attended with great miracles. The tempests were stilled, the lepers were cleansed, the blind were made to see, the dead were raised, the sun was darkened.

5. *It is great because for all people.* "God so loved the world that he gave his only begotten Son, that *whosoever* believeth on him should not perish." "Preach the gospel to *every* creature." "Repentance and remission of sins should be preached in his name among all nations." "Whosoever shall call upon the name of the Lord shall be saved." "The promise is unto you and to your children, and to all that are afar off."

While it is true, as stated in the beginning of this

meditation, that the solemn question of the text was propounded with only Christian disciples in mind, we do no violence to the Scripture when we ask the same thing of those who live in a Christian land, and who were perchance reared in a Christian home, "How shall you escape if you neglect so great salvation?" "For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" T. E. CRAMBLET.

THE LORD'S SUPPER—ITS MESSAGES

Memorial institutions, sacred and secular, have a double purpose. They are commemorative and declarative. They bring their messages from the past and declare them to the present. We are asked to believe in the Christian religion, and we may do this because of what it is in itself. It is full of purity, love and heaven-likeness. But there are external evidences bearing testimony to Christianity—the Lord's death, the Lord's Supper and Christian baptism. Here are institutions before our eyes. They are undeniable and they challenge explanation. Whence came they? what is their purpose? They all center in Christ and proclaim the great purposes of our religion. They are the three great external evidences of our faith. They are God's memorials, proclaiming the blessings of sweet rest, holy service, divine fellowship, transforming communion, ennobling scenes and heart-melting memories. They are auxiliaries to faith, arguing with corroborating and convincing power to all who will listen to them. As baptism symbolizes the inner washing of regeneration and renewing of the Holy Spirit, the Supper which we celebrate points to that propitiatory offering which procures the equally needful blessings of pardon, which is indeed as the purchase price of all that

pertains to human redemption. These two great truths —renewal by the Spirit and redemption by the blood of the Son—neither the church nor the world should forget. There is much speculation about the nature and meaning of the sufferings of Christ. Theories of the atonement abound. But the cup and loaf are perpetual witnesses to the sacrifice on Calvary as the foundation of human hope. So long as this memorial survives, the truth of salvation by the blood of the cross can not fade quite out of the hearts and thoughts of men. "For as oft as ye eat this bread and drink this cup, you do show forth the Lord's death till he come." May we not then, with profit to ourselves and honor and glory to God the Author, meditate upon the messages of the Supper?

This observance calls for self-examination, not only of outward conduct, but of inward life as well. Worship is the overflowing and out-going of the soul to God in homage and love and trust and admiration and desire and praise. There is no worship in the mere sounding of brass and tinkling of cymbals. In so far as the spiritual part of our nature does not worship, our worship is of no avail. Except the soul is in exercise, it is in vain that we bow the head or put on sackcloth and ashes.

I. *True life is essential to acceptable worship.* God requires that we bring before him in worship a true character. "The self of the worshiper is part of the worship. Our life is back of our worship. Monday and Tuesday and Wednesday and Thursday and Friday and Saturday determine the character of our Lord's Day. Our praise and our prayers do not rise above the level of our daily living, for in true worship the worship and the worshiper must harmonize. Worship is holy; the character, therefore, of the worshiper must approximate

holiness." How clearly is this brought out by the Psalmist. He asks this question, "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" Then he goes into the place of business and into the social circle, and finds the man who treats his neighbor's reputation aright and the one who uses his money aright, and says, "This is the man." How clearly is this set forth in the chief of the prophets also. Apparently everything was as it ought to be in Israel. Their profession was grand; their creed was orthodox; they made the temple echo with silvery psalms; they kept the altar aflame with burnt offerings, and they filled the court with delightful fragrance. But the prophet, upon investigation, found that their daily life was wretched. It was full of violence, lies and injustice. They measured with short yard-sticks, and weighed with false balances and sold with a small bushel measure. Making this discovery, the prophet stood in the midst of his countrymen as they gathered for worship and startled them with this announcement: "My countrymen, because of your false life, your worship is an abomination to the holy God." He proclaimed, to them and to all men, that true life is worship. Worship is the soul honoring God in everything it does.

II. *A message of joy.* The Lord's Supper speaks of joy and not of gloom. It is a festival and not a fast. Among all the notions that have pervaded the church concerning the Supper, none has been more pernicious than that which has associated with it thought of gloom and severity. "It is true that there is a vein of sadness in the past or historic view of the Supper. It was instituted at the beginning of the terrible sufferings undergone by Him who came to redeem the world, and the shadows of the coming agony—an agony so great that

it pressed out that awful cry on the cross—were already thrown upon Him. And there was much in the surroundings of the first Supper to increase the gloom. One of them who sat at the table was to betray his Lord; another was to deny him; all were to forsake him. The very emblems chosen by the Saviour were emblems of suffering—of a broken body and poured blood."

But as soon as we leave the past, the whole aspect of the Supper changes. The gloom and the sufferings and the approaching death are gone and only their results remain. This suffering wrought our release; this death secured our life; this sorrow brought forth our joy. The very emblems now change their significance, and we see bread, the staff of life, and wine, that makes glad the heart of man. No severity is here, for these emblems tell of pardon; no sorrow is here, for they tell of the removal of sin, the source of sorrow; no gloom is here, for we are in the clear, bright sunshine of God's love. We look not upon a dead Christ, but a risen Christ. We see not a suffering Saviour, but an exalted Saviour. Christ is not in the tomb; he is here; and we are with him. It is this that makes the Supper a feast, the one great festival of the church. It is true that we here remember the Lord's death, but we are remembering it till he comes. He is coming again to perfect in glory what he began in suffering. We remember the awful price of our redemption, but we keep our eyes on the coming glory. Our deliverance is accomplished; our salvation is attained; and just before us is the crown of righteousness which the Lord, the righteous Judge, will give to all who love his appearing. This is what the Supper means to us—salvation here, glory there. With the eye of faith, we may apprehend something of the glory world.

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed,
But what must it be to be there?"

Surely, all the associations of the Supper should be those of joy and gratitude. It is a feast, not a fast; and an anthem of praise, not a miserere, should rise from our hearts as we gather around the table of our Lord.

III. *Proclaims our need of a crucified Christ.* This institution tells us, further, that we need not only Christ, but a crucified Christ. God does not speak to us here about a Christ whose beautiful life we are to admire. The world that lies in wickedness would gladly accept such a Christ and keep its sins all the time. No, no; the broken bread and the poured-out wine tell of a broken body and shed blood. They speak of suffering and death, of stripes through which healing has come to our souls. The Christ of whom God here tells us is the Christ who took our place, who bore our punishment, who released us from condemnation. And so our relation to this Christ, who is God's Christ as well as our Saviour, is a very sure one. "It is a relation sealed and ratified in blood. Christ becomes our life. We live in him and God makes him everything to us—wisdom, sanctification, as well as redemption. How this removes all fear as it whispers to every trembling heart that doubt and trembling are out of place here." We are God's beloved children, we enter a Father's house, we sit at the Father's table, and are greeted by a Father's welcome.

IV. *The love and longing of God towards his people.* Again, these elements speak of the love and longings of God in Jesus Christ as these go out toward his people. The Christ who could not go to the transfiguration alone; the Christ who could not go to Gethsemane without

taking with him his chosen disciples—even this same Christ can not do without human company in heaven. Hear his intercessory prayer: "Father, I will that they whom thou hast given me may be with me where I am, that they may behold my glory." And until that prayer is fully answered, he has given us this Supper that our thought and faith and love may ascend to him now, and may be his now. It is a great thought and full of comfort. "The heavenly glory of Christ will not be perfect, and the heavenly joy of Christ will not be full, and the heavenly love of Christ will not be satisfied, and the heavenly company of Christ will not be complete, until all the redeemed ones are gathered home." Every saved soul, safe in the glory presence, is necessary to the perfection of heaven and for the sanctification of God's infinite love. The family of God all together with God in the mansion of God—that is the reality of which this Supper is a type and picture.

"One family we dwell in Him,
One church above, beneath;
Though now divided by the stream,
The narrow stream of death.

"One army of the living God,
To his command we bow;
Part of the host have crossed the flood,
And part are crossing now."

V. *A holy presence.* Brethren, we are in a holy presence when we gather around the table of our Lord. We are face to face with holy things. Our faith ought to be deepened and vitalized and broadened through the communicated love of our Christ, which he sends us through these symbols. "This institution brings its holy message, its radiant gospel, its pictorial cross, its promises all gold, and its portion from the King's table." May the Lord

grant that, as oft as we eat this bread and drink this cup, our spirits may be revived and our hearts may be filled with new impulses and new enterprises. May we ever go from the Lord's table as Moses went from the cleft of the rock, where God hid him, with the vision of God burning in our souls, and with an abiding sense of God's presence. May we go from it as Elijah went from Horeb, carrying with us a fresh faith, and an inward feeling of our sufficiency in God. May we go from it as John went from Patmos, with our minds filled with pictures of the coming future and of the glories which God has provided for his church and his people; and, like John, may we always be able to keep these glowing before the eyes of the universe. May we, at every observance, be so filled with God's own Spirit that we shall be able to use the words of Jacob, spoken to the servants of Joseph, and say, "It is enough, it is enough."

BETHANY, W. Va. T. E. CRAMBLET.

FAITH

I. *What is faith?* 1. It is synonymous with "belief." Faith can not be used as a verb. Jesus said of the centurion whose servant He healed, "I have not seen so great *faith,*" and then to him, "As thou hast *believed,* so be it done unto thee" (Matt. 8: 10, 13). But faith is a bigger word than belief. The demons believe (Jas. 2: 19), but they have no faith. Belief may be of the intellect only, but faith is of the intellect and of the affections and of the will and of the conscience. The devil and bad men can not escape belief in the Lord, because the evidence is so great; but men who have faith in him love him and serve him and have the approval of their own consciences. 2. So, then, faith is the belief with

the whole heart of testimony. It is defined by the writer of Hebrews as "assurance of things hoped for, a conviction of things not seen" (11: 1). But we could not hope for anything with any assurance about which we have no testimony, and without evidence we could have no conviction of things not seen. God knew that we could not believe without testimony, so he has piled it all around us both in the book of nature and in the Book of his word.

II. *How are men to get faith?* 1. By prayer. How can a man pray who has no faith at all? Of course, he who has faith may ask God to increase his faith; but even that prayer will not be answered unless he be a student of the Book of faith, and seek to incarnate its truth in his life. "Whatsoever is not of faith is sin," and a prayer for faith without faith would be sinful. If faith comes merely in answer to prayer, let us call all our missionaries home, and pray faith into the hearts and lives of all the heathen and make quick work of saving the world. 2. How does faith come, then? By hearing the word of God (Rom. 10: 14-17), or reading the word of God (John 20: 30, 31). The word of God is our faith, and it is the duty of all who have it and know it, from which they can not escape without disloyalty to God and irreparable injury to themselves, to tell it and give it to those who know it not and have it not. 3. But there are two kinds of faith, which, for the lack of better terms, we call common and miraculous. Faith is classified as a miraculous gift (1 Cor. 12: 8-11), and the disciples could not cast out a demon, a miraculous work, on account of a lack of faith (Matt. 17: 20). Now, this kind of faith we can not exercise; for it is not possible now, and it is not necessary that it should be. But there is "a common faith" (Tit. 1: 4) which is pos-

sible to all, for which we should earnestly contend (Jude 3), which is historical and divine and saving.

III. *What is the function of faith?* 1. To cause obedience. No man will obey unless he believes. If he does, his obedience is false and mockery. 2. To purify the heart (Rom. 6: 17, 18; Acts 15: 7-9). Faith purified every Jew in whose heart it found a place, and makes acceptable to the God of the Jews every Gentile whose life it transforms. 3. To enlarge the life. Miserably small is the fellow who shuts faith out of himself. Threescore and ten years is the span of human life, but the man of faith goes back to Eden and lives down through the years, contemporary with all the nations and great of earth; yea, he tears aside the veil of the future, and looks in upon the things of heaven eternal.

IV. *What is the object of faith?* 1. *What* we believe is more important than *how* we believe, as the water that flows through the pipe is more important than the pipe that carries it. 2. There is only one object of faith —Jesus of Nazareth. We are not to believe in a mere fact nor in a set of facts, neither are we to believe simply in a Book; but we are to believe in a man that was also God. The facts are to enable us to believe in him, and he makes the Book intelligible. Let us believe in him with all our hearts all our lives and forever! Amen!!

DUQUOIN, Ill. ADAM K. ADCOCK.

KNOWLEDGE

TEXT.—"My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also will reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children."—Hos. 4: 6.

Willful ignorance of priest and people made the time of Hosea the darkest period in the history of Israel. Every claim of the true religion was disregarded; every obligation of the law was relaxed. The licentious and cruel rites of idolatry were practiced not alone in the dark recesses of the groves, but even in the most public place. Baal not only rivaled Jehovah, he even surpassed the true God in the affections of the people. Bribery and impiety filled the lives of princes and priests, and, as might be expected, might triumphed over right. Pusey, speaking of this dark period, says: "Remonstrance was useless; the knowledge of God was willfully rejected; the people hated rebuke; the more they were called, the more they refused; they forbade their prophets to prophesy; and their false prophets hated God greatly. All attempts to heal this disease only showed its incurableness."

I. THE VALUE OF KNOWLEDGE IN GENERAL.

We are dependent upon knowledge for happiness. Ignorance is connected with every evil that afflicts mankind. Knowledge is life, light and health. Knowledge is power. It opens every gateway to human progress.

The French nation went to Panama with ships, engineers, workmen, machinery, supplies, and every other seeming need, but did not take the necessary steps to prevent fever. They were defeated and destroyed for lack of knowledge. These Frenchmen did not know the habits, the disease and death carrying powers of the troublesome mosquito. It was this seemingly small lack of knowledge which more than anything else cheated France out of the glory and profit of giving to the world the Panama Canal. It remained for our Government to win this prize. The United States carried to Panama all that

France did, and, in addition to this, knowledge of the habits and disease-breeding powers of the mosquito. This knowledge made the camps of the Panama workmen as healthy as similar camps anywhere.

Knowledge increases one's ability to serve his fellowman, his country and his God. We are indebted to knowledge for our inventions, our institutions and every other material good. Intellect is a talent from God, and this should be so used by each individual that its rightful increase may be procured. No gift from God is to be tied up in a napkin and hid in the earth.

II. THE OBLIGATION TO KNOW GOD AND GOD'S WILL.

Not only was the priest condemned, the people generally were held responsible. They did not want to know. They were willing to forget. "This is life eternal, to know thee, the only true God, and Jesus Christ, whom thou hast sent."

The servant who knew not his lord's will was beaten with few stripes. His sin evidently consisted in his failure to make the effort to know what his lord required of him. The very first obligation of a servant is to know his lord's will. "Thou hast rejected knowledge" is the charge brought by the prophet against these ancient apostates. They loved darkness rather than light. It is a grave sin to deliberately and knowingly forsake God and the worship of his sanctuary, and to make common cause with ungodly men and antichristian activities.

A man may be ignorant of the sciences and of letters and not suffer much, but to be ignorant of God is to rob himself of happiness and of the highest good.

God has revealed himself in Jesus Christ. "He that hath seen me hath seen the Father also." There can be no excuse for the man whose ears are dull of hearing,

and whose heart is waxed gross. The knowledge of God is the most excellent of all sciences. Paul counted all things but loss in comparison with its possession. The prophet Isaiah attributed the captivity to its absence: "My people are gone into captivity because they have no knowledge."

III. THE SAD RESULTS OF A LACK OF KNOWLEDGE.

The people were destroyed. Ignorance, in every age, is the mother of destruction. It is the precursor of national as well as individual weakness. Just as the lack of heat and moisture will kill in the vegetable kingdom, or as the lack of air will cause the extinction of animal life, so ignorance wounds and kills in the moral and spiritual worlds. It is a recognized law of the divine government that willful ignorance entails moral deterioration.

A grave responsibility rests upon the teachers of a nation. If the blind lead the blind, they will both fall into the ditch. If the preacher, the Bible-school teacher and the parent are faithful, the knowledge of God can not be lost. In the days of Hosea, as in our own, the unfaithfulness of teachers did not, and does not, wholly exonerate those neglected. They had, and we have today, other means of knowledge. We are responsible for the use we make even of scant opportunities. The departure of the heart from God comes first. When one does not want to know, it is easy to be ignorant. Non-use forfeits. Place, office, honor, opportunities of usefulness, will be taken from us if we do not use, or if we misuse them. Rev. 2:5: "Remember therefore from whence thou art fallen, and repent, and do the first works; or I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

IV. KNOWLEDGE OF GOD AND HIS WILL DOES NOT HAVE AN ACCEPTABLE SUBSTITUTE.

1. Zeal can not be substituted. The great Gentile apostle, writing concerning his Jewish brethren who were not in Christ, said: "I bear record that they have a zeal, but not according to knowledge." Not being directed by knowledge, it profited not. They possessed the law of God, but neglected to look into it. The sound of the gospel was heard and was sent forth like the voice of nature through the land, and yet zealous Israel did not know, and therefore did not profit.

2. Faith can not be substituted. Knowledge is essential to faith. "How can they believe on him of whom they have not heard?" "Faith comes by hearing." Through hearing comes knowledge, the basis of faith. To be ignorant of God is not to love him.

3. Love can not be substituted. We can not love without knowledge. We love Him because he first loved us; but a knowledge of him and his love always precedes our love and is causal to it. It was a remembrance and knowledge of the father's house and the plenty there that brought the prodigal home again.

T. E. CRAMBLET.

THE RESURRECTION OF CHRIST

The resurrection of Jesus Christ from the grave is the greatest event in history, for his teaching amounts to but little if he was not "declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead" (Rom. 1:5). With reference to this stupendous proposition there are only two classes of people—those who believe that he conquered

death, hell and the grave, and those who deny it. If Christ did not arise from the dead, "our preaching is vain." "Your faith is also vain." "Ye are yet in your sins." "They also which are fallen asleep in Christ are perished." "We are of all men most miserable" (1 Cor. 15:12-19). If Christ did not arise from the dead, he was a deceiver, for he said he would rise (Matt. 16:21; Mark 14:9). If he did not rise from the dead, the gospel is an imposition, redemption a myth, and heaven a failure. If he arose from the dead, he is divine, the "only begotten Son of God," and the Saviour of the world. If he arose from the grave, we are "begotten again to a lively hope" (1 Pet. 1:3). We have "life and immortality through the gospel" (2 Tim. 1:10). We will rise when he comes (1 Cor. 15:51-57).

Paul teaches that God "hath given assurance" (offered faith) unto all men that he hath raised him from the dead (Acts 17:3). Assurance is a strong word. But what assurance has he given? As this is simply a question of fact, let us appeal to the testimony submitted. The credibility of the witnesses and the nature of the evidence are the two questions to which our attention is called. Friends and foes make the following admissions:

1. There was such a person as Jesus of Nazareth.

2. He was born in the city of Bethlehem nearly nineteen centuries ago.

3. He lived at the time and in the country assigned him in the Bible.

4. He was a teacher, and many people forsook their evil practices for his sake.

5. He excited the Jews to wrath ,and they crucified him on account of his teaching.

6. He remained on the cross until he was dead.

7. He was embalmed and buried in the new tomb furnished by Joseph of Arimathea.

8. That the grave was closed by a great stone and sealed with the Roman seal.

9. That a guard of Roman soldiers, knowing that if they neglected their duty by falling to sleep they would pay the penalty by death, was stationed at the grave with the command, "Make it sure as ye can" (Matt. 27:65).

10. That the body was missing after the morning of the "third day."

What became of the body? The soldiers say it was stolen by his disciples. Was this possible? Where were they when the theft was committed? Around the grave. What were they doing? They were asleep, according to their testimony (Matt. 28:13). How did they know the body was stolen? How did they know that the disciples stole it? How did they know that the body did not come to life and get out of the grave and walk away? Admitting that these soldiers were asleep, the disciples could not have "rolled the stone away" and secured the body without making sufficient noise to arouse them. If the body were stolen, why did they not produce it? Is it possible that a small band of disappointed and heartbroken men could evade the vigilance of the Roman army and all the Jews? The very thought is preposterous. The testimony of these soldiers is unreasonable, contradictory, absurd. It would not be accepted in any court of justice. It is a fabrication invented by the emissaries of the devil.

The disciples say the body came to life and arose from the grave. Were they expecting this? Not one of them (Luke 24:11). Had they anything to hope for by saying, "Jesus is risen," if it were not so? Nothing,

because the combined powers, religious and political, were against them. Were they sincere? They attested their sincerity by dying for what they believed. Did they have sufficient opportunity to see and know him? "To whom he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3). Here is proof—proofs—infallible proof. They saw him (John 21:1, 2). They ate with him (John 21:13, 14). John saw him, Peter saw him, Paul saw him, all the apostles saw him, five hundred brethren saw him (1 Cor. 16:1-8). This evidence is pointed, sufficient, conclusive. It would be accepted in any court of justice on earth. If any man doubts this, behold the results of the gospel seven days after the ascension. Admit that Jesus was an impostor, that his teachings were false, that he did not rise from the dead, what then? Twelve men, unaided by education, money or soldiery, stood up before the people, who knew everything pertaining to Jesus Christ, and persuaded three thousand, in a single sermon, to believe in the divinity of Christ and that he arose from the dead, and this in the face of the most malignant and intense opposition the world has ever known. Not only this, but the next sermon convinced five thousand more, and in forty years the gospel had spread over the entire Roman Empire, and after the expiration of eighteen hundred years the work moves on until the temples of superstition and sin are trembling on their foundations in every land, and all infidels who write a letter or a legal document sign their name, and endorse it the year of our Lord 1912. Look at the stupendous changes that Christianity has wrought! The man who can believe that this is the result of a lie has credulity enough to believe anything. If a lie has

done all this, it is the author of more good than all the truth the world has ever known.

Well may we join the triumphant strain indulged by the apostle Paul: "But now is Christ risen from the dead, and become the firstfruits of them that slept, for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15: 20-22).

ASHLEY SIDNEY JOHNSON.

JOY

O Joy, hast thou a shape?
Hast thou a breath?
How fillest thou the soundless air?
Tell me the pillars of thy house.

Joy is natural. When nature has done her work without interruption, the soul has peace. It is then that joy is the mainspring of all creation. It becomes the soul as the blue does the sky. It reflects a hidden power as truly as does the northern light. We get it not by seeking, but by doing what God and man expect of us. The man with the ax. The mother with the babe in her arms. The child with a broken toy.

Fortune will not bring it. To have is not to hold. Wealth brings but little of real worth in this world. I sit by the open window and hear the boys at play—my boys. And wealth, well, what of that? Fortune has no relation to character. Joy is wedded to it. Joys multiply in the presence of humility. They will not abide in the homes of the haughty.

All joys are twins. As you break them and hand them to another they will be multiplied. That which I keep I destroy. That which I give a neighbor that I

retain. Every smile is a message to others. Joy travels in a straight line. When we would have the line return upon ourselves it is broken. The joy-bells of Christmas would ring all the year round, if we lived all the year as we do on Christmas.

Our joys invite disaster. No gossip ever stops at the home of a shrew. Satan was tempted to leave hell by the happiness of two people. The ability to enjoy always brings with it the ability to suffer. The greatest tragedies of all literature hinge upon the crushing of a great joy. He who steals your joy ruins your life. Mrs. Browning says, "Capacity for joy admits temptation."

The joy that should concern us most is present joy. Memory is a blessed thing. If, however, it is used to discount present blessings, it becomes a curse. It is also easy to look into the future wishing that it may bring better than we have known. Many a life is ruined because all of the present joys are passed over, by either the backward or the forward look. Neither can you possess the joys of another. The only time you can live is now. The only joy that you may know is your own.

CANTON, O. M. L. PIERCE.

JESUS THE WORKER

"We must work the works of him that sent me, while it is day: the night cometh when no man can work."—John 9:4.*

The briefest introduction of Jesus is that from his own lips: "My Father worketh even until now, and I work." His briefest biography is that spoken by Peter,

* From this text I attempted to preach my first sermon at Dennis Schoolhouse in Wayne County, Ill., in May, 1890.—S. S. L.

who referred to him as one who "went about doing good." But perhaps the best synopsis of his life of ceaseless activity is that adapted from the Old Testament when he preached at Nazareth. Here "he opened the book, and found the place where it is written,

The Spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."

These passages do not refer to a man who was accustomed to take much time for deliberation, much less to one who loved leisure. Indeed, the whole record of his life, so far as we have it, shows that this gentle man was the most strenuous soul that ever lived on earth. We see Jesus in many varying lights; it will be profitable to consider him as a wise and earnest worker.

I. Our Lord had a definite purpose in life.

1. Very early in his earthly career he was found in his Father's house, or, as the Authorized Version has it, about his Father's business (Luke 2:49).

2. In the midst of his life-work he declared to his disciples that to do his Father's will, and to accomplish that which he had been sent to do, was as vital to him as food to the body (John 4:34).

3. In his intercessory prayer, as the tragic scenes of the cross drew near, he approached the Father with the words, "I have glorified thee on earth, *having accomplished the work which thou hast given me to do*" (John 17:4).

II. His activities were conducted according to a definite program.

1. "While it is day" suggests that he kept in mind at all times the work that must be accomplished in a given time.

2. When sending out the twelve, he counseled despatch, urging that "ye shall not have gone through the cities of Israel till the Son of man be come" (Matt. 10: 23). Here, again, is the idea of a definite campaign of publicity to be completed before certain events should transpire.

3. Not until his body, broken for us and tortured with agony, hung on the cross, could he finally say, "It is finished." Such a colossal undertaking as his was never accomplished in so brief a time; we are made to wonder how the labors of three brief years can have so influenced all succeeding ages! Note that

III. He depended for the completion of the enterprise upon those had had been able to interest and inspire.

1. His disciples were colaborers with him. No sooner did one respond to the call "Follow me" than the Lord began to look beyond the generations and centuries and speak of things to result from the preaching of his gospel, using always the pronoun "we." It is "we" that must "work the works of him that sent me."

2. This idea was made clear, for the writer of Luke purports to have told the story of "what Jesus *began* both to do and to teach" (Acts 1: 1).

3. Coming to the final scene of his earthly life, he pronounced two words that are growing in force and volume still. They are "Go ye," and the assurance was given that he would be with those who would go, "alway, even to the end of the world." Later on the apostle to the Gentiles counseled his helpers to commit the things he had taught them "to faithful men," who should be able

"to teach others also" (2 Tim. 2:2), which was but to adopt the Lord's plan.

Conclusion: If the life of Jesus was a "pattern life" in its activity, as in its uprightness, then

1. Every life should have a plan and seek to accomplish a distinct work.

2. Also every life should be lived according to a well-thought-out program. No worth-while thing can be accomplished in a time so brief unless its work be conducted on schedule time.

3. After all, the most that any man's life amounts to will be worked out by others who have caught his ideals and been inspired by his example. Our work, like his, is not with material that will crumble and decay, but with the imperishable stuff of which souls are made.

Paul continued in travail for his converts "until Christ be formed in you." This accomplished, they would be safe and the saviors of others. Has Christ been "formed in you"? Through you is he being formed in others? Are you a worker with him? If not, enlist now.

S. S. LAPPIN.

PEACE

"Not as the world giveth."

Jesus Christ made a specialty of life. He was the apostle, the interpreter, the provider of the "abundant life." He taught men of it and he lived it before them. Yet if we search for the secret of this unequaled composure—his undisturbed poise in the midst of clash and confusion—we do not find any formula. No one saying of his, no discourse, nor all of his discourses, purport to contain the desired clue.

It is only when we view his life as a whole that the

way it was made possible comes clear. He had absolute peace within—peace toward God and man. This peace is the evident source of his strength and endurance in the face of opposition.

And his peace grew out of his trust in God, and his trust grew out of faith, and his faith rested on facts. There is no secret about it, no rule to follow, no heights to climb. Our Lord saw that human life went lame because connection with the divine had been severed or ignored; and, as the soul's physician, he set about re-establishing correspondence with God.

Faith he presents as fundamental—as the beginning-place—and so he labored always to secure in his disciples the exercise of faith. "O ye of little faith" was his rebuke when those failed of whom better things were to be expected. Without faith nothing could be expected; with faith all things were possible. Here and there, unexpectedly, strong faith would be found, and he never failed to commend it. To the hesitant ones his counsel was, "Only believe." The untaught were led, oh, so gently and carefully, into the ways of faith in God through him.

As his faith rested on fact, so must that of his followers. He had known God face to face and had been with him before the world was; he knew whereof he spoke. And he offered facts for the faith of his hearers. He had seen God, so, also, had they, for said he, "He that hath seen me hath seen the Father." His life was to be to them the same sort of resource as he had access to in the life of his Father. And they that believed found it so. They were enabled to accomplish herculean tasks, to meet and vanquish opposition of all kinds, to traverse seas and to work divers signs and wonders through faith in him.

And thus grew their personal trust. A dungeon or the sweet fellowship of believers was the same to those who went as his heralds into all the world. They learned in whatsover state they were therewith to be content. The sacrifice of all for His sake was a joy to them. They suffered persecution gladly if it were "in his name." Death was an unmooring.* To be absent from the body was to be present with Christ. It did not yet appear what they should be, but they should "be like him," they were sure, for he had gone to prepare a place for them, and they "should see him as he is."

Thus peace came. The final touch of the great Teacher was added when he said in the very atmosphere of Gethsemane, "Peace I leave with you, my peace I give unto you." They had seen the Lord and learned the facts of his life; their faith had sprung into vigorous action; they had learned to trust him and do his bidding wherever it seemed to lead. Thus they found peace—"peace that passeth undertsanding" they sometimes called it. "Peace be unto you" was a customary salutation. The "peace of God" dwelling richly in the devout heart and the Christian assembly was the benefit to be desired above all other earthly things.

But this peace was not a special blessing for the apostles alone. It is for all who will secure it as indicated. The life of our Lord is before us in dependable records, and its facts stand out as distinctly as though they were lived before us. The same facts they are that produced faith of old. And they will produce faith in those who seriously ponder them to-day. And, once more, faith will prompt trust, and trust in the divine will give peace.

A reward was offered once for the best artistic repre-

* Such is the sense of departure in 2 Tim. 4:6.

sentation of peace. One painter produced a canvas on which a mountain lake was represented in color. The water was placid. There was no sign of motion anywhere. This was his conception of peace. Another presented a landscape with the quiet of country life everywhere suggested; cattle resting under trees, sheep lying down beside still waters, fields of grain ripening, and the silent sun shedding its glory over all. A third brought a picture in which a cataract poured over a high precipice. So turbulent were the waters that the imagination of observers seemed to catch the roar of falling torrents. Half-way down, in the very midst of it all, and at the water's edge, grew a mountain shrub; in the shrub was a bird's nest, and on the nest a mother-bird brooding over her young.

Which of these pictures could best be called "Peace"? Oh that we, who go to and fro seeking for that content that keeps ever just ahead—oh that we could learn that peace, to be peace, must come to us here in the midst of the world's turmoil and strife! Oh that we could know that the Master looked beyond the upper room and down the long ranks of those who would believe on him through the testimony of those there present when he said: "Peace I leave with you; my peace I give unto you"! Do we enjoy this peace? S. S. Lappin.

FORBEARANCE

Every one who would lead in God's work must have a sympathetic understanding of the battles of those whom they would assist into the "inner circle." Having attained for ourselves a clearer vision and a nobler acting, we are disposed to be impatient with others for not at once seeing and living as we do. It is so easy for us

to forget the long struggle and the devious way through which we came to a fuller conception of service in the name of the Master. We believe that most people desire to make the most of their lives. Many of them truly "hunger and thirst after righteousness," but need one to lead them into way of larger service. These stand halting at the wayside, not from desire, but because there is none to point them the right way. They are "babes in Christ," and we should so act towards them. Scolding, criticizing and faultfinding will only injure and never assist them into the "liberty" of the gospel. They know their weaknesses, and often agonize over them. We can never help by showing the stains, but by leading them to Him who can remove all stains and make white as snow. We must in true sympathy walk with them along the "sorrowful way," and encourage them in their efforts to see the glory of the kingdom. Let us appreciate every effort they make and sustain every forward movement in love, and thus we can help them into the higher life.

One should never become impatient with others when plans that seem so sure to succeed are rejected. Never take such as a personal affront, for it is seldom so intended. Harsh and unkind words never succeed in building any individual or congregation into a true spiritual house. As leaders we are to teach, not condemn. Most folks see new things slowly. Old methods are hard to be set aside. To change the old order requires much forbearance on the part of leaders. How often unseemly wrangles might have been averted had those who led contained themselves, and permitted those who think slowly and seem stubborn to have a little more time to study the matter out.

Forbearance means to bear with those who do not see

as we do, but it means to do so in the right spirit and not in a "better than thou" way. Let us try to see the matter as it appears to the others. Perhaps they are right and we are wrong. Then, we should remember that things worth while do not have to be brought about in a day. Give the folks time to meditate upon every issue, and act only after all have truly taken the work to Christ.

Then, we should exercise forbearance toward others because we all must be borne with. Think how far short we have come from our blessed Lord's ideals. He has been so kind and good. He has not rebuked nor accused us. He only loves us the more and tries the harder to lead us into the light. For this reason let us be careful how we think of others.

J. W. Street.

Mackinaw, Ill.

THE COMPASSIONATE CHRIST

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."—Matt. 9:36.

Compassion was born of God. It is the golden thread of pity running from the eternal looms of our Father to the human heart. It became matchless in beauty and power when it culminated in the glorious weaving of the gift of God, in the person of Jesus Christ, his Son. Herein we find the height of compassionate love—John 3:16. Is it any wonder that Christ should be known as the compassionate Saviour?

What a heart of compassion beat in the bosom of our blessed Master! He saw the multitudes in need, scattered, fainting, alone. Why? There was no one to lead them. Each one was so self-centered in his own pursuit that he

gave no thought for others. The cry of Cain was on their lips, "Am I my brother's keeper?" Even the Jewish church was so engrossed in the observation of ceremonial law and ecclesiastical dogma that they neither heard nor even saw their brother in distress. (Note the story of the good Samaritan.) How different with the blessed Master! He went about doing good. When he saw the multitudes he had compassion on them (Matt. 9: 35, 36).

We would divide our theme into three parts; namely, 1. The breadth of the compassion of Christ. 2. The strength of the compassion of Christ. 3. The never-failing compassion of Christ.

First: *The compassion of Christ is broad.* Christ saw multitudes. What a vision! The church fails to-day because it lacks this vision. "Multitudes means missions," not foreign nor home, but the world—all people—at home and abroad. Climb to the mountain-top of opportunity and see the world holding up their hands and pitifully beseeching help. Feed them—help them—they are starving and dying because you are neglecting your duty, yea, more than that, your privilege. To omit this chance marks you as *not* compassionate and therefore not a disciple of Christ. The compassionate Jesus ought to be living also in the person of those who claim to be his followers. "Bear ye one another's burdens, and so fulfil the law of Christ." The law of Christ is *love*.

Second: *The compassion of Christ is strong.* Our weakness appeals to the tender heart of Jesus Christ. No more beautiful description of this can be found than in his reference to the multitude's need of a shepherd. The prophet Isaiah (40: 11) said: "He shall feed his flock like a shepherd; he shall gather the lambs with his arms and carry them in his bosom; he shall gently lead those that are with young." What tender mercy to the

weak; what sympathetic love, benignant in its sweetness. Tender because it never breaks the bruised reed, nor quenches the feeblest spark.

There is more weakness than strength in this world. Once in awhile you will find some giant soul towering above his fellow-men, because he has gotten close to the Master and seen the vision, but the frail reeds and rushes are without number. Should this discourage us? *No, no.* We have ever waiting, to help and strengthen us, that kind, loving heart of the divine Strength—Jesus. The same sympathizing Jesus who raised from the dead the daughter of Jairus; the widow's son of Nain; his friend Lazarus; who pitied the famished multitudes and rescued the sinking Peter—is living yet. His love is as full as ever.

Third: *The compassion of Christ is inexhaustible.* Human pity wears out from overuse. It often gives way when under the heaviest strain. Compassion dwells in the heart of Christ as inexhaustible as the sunlight. He never fails us, but we fail him. When we pray right we take hold on that compassion. Why do we allow the tender and sympathetic power to leave us?

1. *We become self-centered.* Churches as well as individuals fail here. If the compassionate Christ should come into some of our churches, I believe that he would order more than one self-satisfied member to go out and find some soul in distress, work in some mission school or assist some struggling church to its feet. What does the Lord make some of his followers rich for except that they may lend a helping hand to the weak and helpless?

2. *We neglect Bible reading and prayer.* To be in sympathy with the needs of the world we must study the Bible and pray (Matt. 9:38). A church or person that makes it a rule to daily sit at the feet of the Master to

learn of him will *pray* and *work*. We never can fulfill the "law of Christ" till we know the law (Ps. 1).

3. *Engrossed in worldly pursuits and happiness.* Great calamities open our hearts to relief and help. What greater disaster than the loss of a human soul? Christ exerted his divine might and infinite love in bearing the load of man's sin and sorrow. He never considered self. "He came to minister, not to be ministered unto." The greatest happiness is derived from helping others. God intends us to give attention to the affairs of the world, but never to become so absorbed in them that we hear not the cry of those in need. Would you be consecrated? Then listen. Consecration means copying the compassionate Christ. We are a debt to the poor, the weak, the feeble, the sick, the ignorant, the fallen and the perishing. May the love of Jesus Christ inspire us to noble deeds and help us to pay our debts to our fellow-man.

The compassionate heart of Jesus calls to you, my friend. Will you not answer his call and give him your heart?

"Like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to thee."

COLUMBUS, O. J. J. TISDALL.

CONFESSION

"Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God."—Luke 12:8.

The object to be confessed is not our faith in human dogmas, church membership, good works and commendable desires, neither is it some remarkable experience, but

Christ as the Son of God, as our Saviour and King, and our faith in him for redemption and our obedience to him as our lawgiver. The faith discussed in the New Testament refers to the act by which we lay hold of and appropriate the facts of the gospel of Christ to our personal salvation. It is this faith in Christ that saves; not faith in creeds, philosophies or any other gospel. Substitution is impossible. Efforts have been made to substitute other names and agencies, and in this substitution we apprehend one of the chief dangers of the present time. These substitutions would set at nought the chief corner-stone of our salvation. Moral: principles and examples, rationalistic criticism and socialistic theories, sophistical arguments and pretending philanthropy, no matter how plausible, are limited by the horizon of time; they pardon no sins, transform no souls, and have no effect upon the hereafter. They are a delusion and a snare. It is faith in Christ and obedience to him that saves. No man cometh to the Father save by him. He is the door into the sheepfold. Other foundations can no man lay. Salvation is in his name, and in his name only.

This faith must be confessed. No person has any right to withhold the knowledge of a fact that would be for the benefit of the public. Medical schools graduate their students under promise to make known any discovery in materia medica that would bless mankind. Great explorers and scientists have felt the moral obligation to make known their discoveries to help humanity. For example, Columbus in the discovery of the New World, Galileo in the discovery of the pendulum, Watts and Stevenson in the locomotive, Morse the telegraph, Fulton the steamboat, Howe the sewing-machine, Marconi wireless telegraphy, Bell the telephone, Edison the

phonograph and other inventions, etc. These things being true, if a person discovers the Pearl of great price that comes to him as an ever-blessed truth, is it not reasonable that he should confess it? Nothing will open a man's mouth with more joy than the discovery of some great good. In Christ's day, notwithstanding he advised silence on the part of some whom he had healed, yet they were so happy in their discovery of Jesus and his powers to heal and save that they disobeyed his injunction and published abroad the glad news.

Throughout the Oriental countries it is a common thing to hear a man make a public confession of his religion. Some months ago I needed the service of a guide in the Holy Land. Three different guides were introduced to me in a hotel in Jerusalem. Without my asking, one man confessed to me that he was a Roman Catholic; another, a Syrian Christian educated in a mission school; and the other that he was a Mohammedan. When in the old city of Jaipur, India, several hotel-runners at the station solicited our patronage, and each in turn confessed his religion. One man declared he was a Hindoo, and worshiped Brahma, Vishnu and Shiva; another confessed that he was a Mohammedan and boldly declared "that there is no God but Allah, and Mohammed is his prophet." In Columbo a tailor said, "I am a Buddhist and can not lie." Another tailor said, "I am a Christian and serve Jesus continually." After meeting with a number of such experiences, I began to realize, as never before, the importance of making a religious confession, in the mind of an Oriental. So it was in the time of Christ. Jesus confessed that he was the Christ before Caiaphas and Pontius Pilate. A careful study of the New Testament Scriptures teaches that the divinely authorized confession of faith is as follows: "I believe

that Jesus of Nazareth is the Christ, the Son of the living God."

It is a divine confession. When Simon Peter made this confession as reported in Matt. 16:16, Jesus answered and said unto him: "Blessed art thou, Simon Bar-Jona, for flesh and blood hath not revealed this unto thee, but my Father who is in heaven." This great fact was revealed at the baptism of Jesus, when the heavens were opened and the Father spake, saying, "This is my beloved Son, in whom I am well pleased." And again when the angel announced to Mary: "Thou shall bring forth a son, and he shall be great, and he shall be called the Son of the Highest." And again when the angel announced His birth to the shepherds, as a Saviour who is Christ the Lord.

This confession is the logical argument of the gospel. "Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written that ye may believe that Jesus is the Christ, the Son of God; and that believing, ye may have life in his name" (John 20:30, 31). All the writing and preaching of the apostles were to enforce and prove that one thing, that He was the Son of God, and the promised Messiah. "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). "And Philip went down to the city of Samaria, and proclaimed unto them the Christ" (Acts 8:5). Paul preached in the synagogues proclaiming Jesus as the Son of God. He confounded the Jews that dwelt at Damascus, proving that this was the Christ (Acts 9:20-22). "And Paul, as his custom was, went in unto them, and for three sabbath days reasoned with them from the scriptures, opening and alleging that it behooved the Christ

to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you, is the Christ" (Acts 17:2, 3).

It is the foundation of the church. "Upon this rock I will build my church, and the gates of Hades shall not prevail against it" (Matt. 16:18). "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11). "Being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner-stone" (Eph. 2:20). "Because it is contained in scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be put to shame!" (1 Pet. 2:6).

It is the confession that Jesus made that resulted in his death. "Christ Jesus who before Pontius Pilate witnessed the good confession" (1 Tim. 6:13). It is called the good confession. "Whereunto thou wast called, and didst confess the good confession in the sight of many witnesses" (1 Tim. 6:12).

It's a definite command, oft repeated and enforced by example. "Whosoever shall confess me before men, him shall I confess before my Father which is in heaven" (Matt. 10:32). "And we believe and are sure that thou art the Christ, the Son of God" (John 6:69). Martha said: "Yea, Lord, I believe that thou art the Christ, the Son of God, that should come into the world" (John 11:27). "The Jews had agreed already that if any man should confess him to be the Christ, he should be put out of the synagogue" (John 9:22). "Nevertheless even of the rulers many believed on him; but because of the Pharisees, they did not confess it, lest they should be put out of the synagogue" (John 12:42). "Whosoever shall confess that Jesus is the Son of God, God abideth in him and he in God" (1 John 4:15).

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). If we are to judge by the records contained in the eighth chapter of Acts, it was the confession required before baptism. The above Scriptures are explicit enough, and until language shall cease to convey thought we shall have no doubt as to the meaning of these Scriptures. This was the confession required in the early days of the church, and if it was sufficient then, it is sufficient now. If it was broad enough then for the early disciples, it is broad enough now for the foundation of our faith.

It honors Christ. All true love delights to honor the object of its affection. The husband who maintains silence about his wife is almost ready to enter the divorce courts; the child who does not delight in bearing testimony to the faithful mother's memory is considered an ingrate; the brother who does not speak the name of a sweet sister is unworthy the affection she bestows upon him. The nine healed lepers who did not return the gratitude of their hearts to Jesus hurt the Saviour because they did not return to give God the glory. He asked the pathetic question, "Where are the nine?" When the blind man who was healed was cast out of the temple for confessing Christ, Jesus appeared unto him and revealed himself as the Son of God. In all ages great leaders of men have been honored by the public proclamation of their names by their devotees and followers.

Such a confession is helpful to others. Secret discipleship is discouraging to the church. It is not helpful

in soul-winning. If it enters heaven, it will be empty-handed. It is nihilism to the church. If one has the right to secret discipleship, then all have. If such be the case, what would become of the church? With all of its moral, educational, missionary and evangelistic agencies, surely the church would perish. Satan would triumph, for secret discipleship would never oppose the saloon, molest the devil's den or send the gospel to those in darkness. The secret disciple has no influence, he has no light to shine to help others. A clock may have excellent machinery, but it is of no service unless it has face and hands to tell the hours of the day. Christ demands public words and acts to tell the story of his love. If a sick man is made whole, others desire to know it and he is anxious to tell it. The redeemed soul was commanded by Jesus to go home and tell his friends what the Lord had done for him. Doubtless he was glad to herald the news and his friends were equally glad to receive the tidings.

Such a confession is essential to one's safety. It seals his faith; it openly commits him to Christ; it allies him with the forces of righteousness; it is a public declaration that he is turning from the world to Christ. Many a soul doubtless would have fallen if it had not been they had openly made the good confession before so many witnesses. It therefore becomes the test of love and a public acknowledgment of faith in Jesus as the Son of God. The disciple who is not willing to make a public confession of his faith in Jesus as the Christ, who suffered and died to save the soul, is unworthy the Master's love and ownership.

The promise to those confessing. They shall be confessed before the Father in heaven. As the Norwegian boy confessed in a Boston public meeting: "If I tell the

world about Jesus, then Jesus will tell the Father about me." It is no light thing to be acknowledged in heaven before God and the holy angels. Confessing him now may result in unspeakable blessings for the life that now is and a rich reward in the life to come, when every knee shall bow and every tongue shall confess to God that Jesus is Lord, to the glory of God, which confession shall either be to the eternal joy and glory or sorrow and shame of the spirit that makes it.

St. Louis, Mo. John L. Brandt.

MERCY

"Be ye merciful as your Father also is merciful."—*Jesus.*

"Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me." —*Pope.*

When the human family learns that the redemption of the world is not based on cold, unrelenting justice, but on the warm heart-throbs of a merciful Saviour, we will then be far on the way to the solution of the problem of how to reach the unchurched masses. Mercy is the direct product of heaven-born love. This world is full of loathsome human beings who are unlovely in themselves, but the heart imbued with the spirit of Jesus goes to such with the loving touch of mercy and wins them from the way of sin and shame to a life of loving service in the family of our common Father.

No one ever prays to God for justice, but all real prayers are for our Father's mercy. Even the lowest criminal can ask him for mercy. The poor publican, "standing afar off, would not lift up so much as his eyes

unto heaven, but smote upon his breast, saying, God be merciful to me a sinner."

The church as a whole has been slow in learning the great lesson of the power of the human touch in the hour of sorrow and suffering. For centuries it has spent its time in establishing its peculiar doctrines and in trying to convince the world of its Scriptural position. These first principles are all necessary, and I would not for a moment underestimate faith, repentance, confession, baptism, Christian union, the one name, and many other fundamentals in the great plea for the oneness of God's people and the final conquest of the world through Jesus Christ. But I would also emphasize the crying need of preaching and teaching the gospel of mercy and love. When the followers of the Master have been filled with his spirit of tender compassion, and, like him, go about in the world doing good, then will be reproduced the mercy manifested by the good Samaritan, and the healing touch of Christian love will be administered to every worthy one who falls by the wayside, whether it be the friendless child, the decrepit aged one, the helpless and afflicted, or the soul blighted by sin. Jesus says: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me." Again, the Master said that he came not to be ministered to, but to minister, and if we have not the spirit of Christ, we are none of his. When we learn these lessons, not as a theory, but as a practice, the church will move forward with irresistible power.

The criticism of the unchurched and untaught is that the church is not fulfilling her mission, in that it does not love mercy and do justly. This is true to some degree. Therefore it behooves the followers of the Man of Galilee to convert their creed into deeds of love and

service. The world finds no fault with the life of Jesus Christ and no fault with his teachings, but at every point commends his life of mercy and sacrifice of love.

But the church has been blind to the world's real needs, consequently they are separated by a great chasm, and this chasm can be bridged by nothing less than the mercy of our Saviour reproduced in the lives of his followers. When John's disciples came to Jesus to know if he was the Christ or must we look for another, Jesus said: "Go and show John again those things which you do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Therefore mercy is the irresistible influence that must yet prepare the world for the reception of the gospel of Jesus Christ, which is the power of God unto salvation to every one that believeth. When we thus enter into the realization of what the true mission of the church is, mercy and truth will have met together, and righteousness and peace will have kissed each other.

ATLANTA, Ga. JNO. H. WOOD.

HOPE

(1 Pet. 3: 15.)

INTRODUCTION.—Christianity furnishes the elements of character necessary to our happiness. These elements are always in harmony with the best in human nature. They follow natural lines and are wholly constructive. Hopelessness, despondency, despair, desperation, are not natural constructive elements of life. They do not make happiness, but the reverse; they do not build up, but destroy. Hope, then, is one of the great essentials of

character and joy. It is one of the abiding elements: it has cheer; it has strength. The New Testament contains numerous references to this very important theme.

I. *The Basis of Hope.*

1. Our need. We are so constituted that hope is an absolute necessity to our progress and joy in life. Observe the man of despair; contrast him with the man of hope. Hopelessness leads to desperation, perhaps to death. Note the suicides among the heathen people. Contrast Elijah under the juniper-tree (1 Kings 19:4) with Paul in the Philippian jail (Acts 16:25).

2. The facts of the gospel: the death, burial and resurrection of Jesus. Note the emphasis placed upon the resurrection in connection with hope particularly (1 Pet. 1:3, 21; Acts 26:6-8; 1 Cor. 15:19).

3. A right relation to, or acceptance of, these facts. Failure to recognize them as foundational is as disastrous to hope as if they had not occurred (1 Cor. 15:1-4).

4. A correct life, or life in harmony with the will of God as indicated in the gospel facts. Unholy living destroys hope (Job 4:6).

II. *The Value of Hope.*

1. The source of vision and desire (Rom. 8:24). Hopelessness shuts out vision; not to see is not to desire.

2. The chief factor in developing patience (Rom. 8:25).

3. An aid to right and purity (1 John 3:3).

4. Engenders courage (2 Cor. 3:12).

Who can measure it? To estimate its value is to know the eternal love and purpose of God. It is linked with the abiding elements of faith and love; it is the anchor of the soul.

III. *Consequent Duties.*

1. The cultivation of hope.

(1) By better knowledge of the promises of God as revealed in his word.

(2) By obtaining a larger view of our relation to our fellow-men and the world. Hope is large and requires large souls for highest development.

(3) By the indwelling of Christ and his Spirit. "Christ in you, the hope of glory" (Col. 1:27).

2. The spread of hope, or evangelism. To make this joy a reality in other lives should be a consuming passion.

"Living for self, for self alone, for self and none beside;
As if Jesus had never lived, as if Jesus had never died."

3. The consummation of hope's desires. The promises of God are to be fulfilled through us. Our highest joy is in fulfillment. The church at Sardis (Rev. 3:1-3) was condemned for uncompleted work.

"The restless millions wait the light,
Whose coming maketh all things new.
Christ also waits; but men are slow and late.
Have we done what we could? Have I? Have you?"

SACRAMENTO, Cal. J. J. EVANS.

COMPASSION

Compassion is akin to pity, but it is stronger. It implies ability to help as well as willingness. It not only sees the need, but extends the helping hand as well. Its seat of power is in the heart. In the deep of our being it finds its richest soil for development. Great souls are dominated by this great element of life. Indeed, there are no great souls without compassion. The compassionate Christ is our example in all things. There is no class nor condition of life that does not feel the touch of his kindly sympathy.

He saw the multitudes that came to hear him, and

looked upon them with compassion. He said they were as "sheep without a shepherd," wandering, lost. He prayed that the divine passion might possess his disciples; that they would care enough for men to feed, lead and save them. He saw the same multitudes in hunger and fed them. Their physical condition aroused his sympathy no less than their spiritual ailments. They learned of his tenderness and followed him; they put the afflicted ones where at least his shadow might fall upon them.

The little children were objects of his lovingkindness. His compassionate heart went out to weak, unprotected childhood. He would not have them in the sweat-shops and factories; he would not surround them with foul, immoral conditions; he would not close them in dark tenements. He pronounced burning words against those who would throw stumbling-blocks in their way. He said: "Their angels do always behold the face of my Father who is in heaven." Childhood is marvelously exalted in the tenderness of Jesus.

His tears fell for Jerusalem, though willfully wicked and stubborn unto the rejection of his love. His soul was stirred as he remembered that with heart solicitude he had plead for obedience to the will of his Father. His pity reached full tide as he thought of the doom that awaited the people, but "they would not." The future sorrows of his race overshadowed his own deep sorrow. Even under the burden of his own cross he forgot his affliction long enough to give expression of sympathy for the women who were weeping for him. Man in need absorbed his soul; his mighty heart burst with tenderness over distressed, lost humanity.

Perhaps the greatest exemplification of his compassion was toward those who sorrowed at the passing of

loved ones. The widow of Nain received his comforting message and his help. The weeping of Mary and Martha at the tomb of their brother wrung from his heart the tear of sympathy. Their sorrows were his sorrows; he became one with them in suffering. But out of the shadows of death came the world's hope. "I am the resurrection and the life" fell as balm upon dispirited hearts. It answered the cry of distress, it awakened hope, it dispelled the shadows, it ushered in the morning of a new day. We need not despair, for the compassionate Christ has spoken. J. J. EVANS.

SACRAMENTO, Cal.

THE RESURRECTION

1. *The dark, dark hour preceding Christ's resurrection.* Disciples standing dumb and disconsolate amidst the wreckage of their hopes. The rock upon which they were standing sinking beneath their feet, to leave them struggling in storm-swept waters. If they lived through it, they would go back to their old occupations and be satisfied to be nobody.

2. *A strange cry, "He is risen," ringing through the streets.* It could not be. Nobody expecting it. Tale of a disordered mind. Distorted imagination.

3. *He appears to them.* Could it be true? But there He was. They saw; they heard. And the *cause* they had espoused was bigger, better than their fondest dreams—was it? And the blackest night was but the passage to the most glorious day.

4. *Transforming power of the new hope.*

Scene 1. (Before)—Peter cringing under the charge that he was one of them, and giving emphasis to it with lies and curses.

Scene 2. (After)—Peter standing boldly up for Him in the presence of millions, charging the authorities in their own temple that they were the wicked murderers of the *Christ,* their own long-promised Messiah.

Scene 3.—Scourged and threatened with death and ordered to cease, they flatly refuse, count their bleeding bodies a matter to be joyous over, and preach the resurrection story with more vigor than ever.

Scene 4.—The Sanhedrin. Seventy great men—national authorities—solemnly voting to exterminate the new religion and silence the babblers about the resurrection.

Scene 5—Their valorous young leader hurling himself against the *cause.* Destroys the church in Jerusalem. Goes forth to destroy it everywhere.

Scene 6.—Their young leader preaching *Christ.* Explain change of life plans by declaring that the *risen Christ* had appeared to him on the way.

Scene 7.—Tell how that hope sustained him through life, rendering him immune to hardships and heedless of persecutions, and how it has buoyed up the millions since then who have passed through great tribulation.

G. M. Anderson.

GENTLENESS

The strongest and bravest men are sometimes the gentlest. Tenderness is by no means an indication of weakness in a man. Rather is it a tribute to manly strength. The truly courageous and chivalrous man is gentle in his treatment of all. He can not witness unmoved the suffering of a brute. It is said of Benedict Arnold that as a boy he delighted to burn out the eyes of toads and birds with red-hot needles. A soul

from which the quality of gentleness or tenderness is absent can not know the real meaning of patriotism and love.

The Man of Nazareth was "the world's first true gentleman." It was said of him in prophecy: "A bruised reed shall he not break, and smoking flax [the dimly burning wick] shall he not quench." No woman was more tender and gentle than he, no man more brave and fearless. His character was full-orbed and perfect. Nowhere in his ministry is his gentleness more strikingly manifest than in his treatment of physical diseases. His quiet voice, or his gentle touch, brought immediate healing. A Confederate veteran said he saw literally cartloads of arms and legs hauled away from an improvised hospital as a result of surgical operations after an important battle of the Civil War. But the great Physician's treatment was characterized by no cutting and sawing and sewing, by no long and painful convalescence. Sometimes he but tenderly looked upon the afflicted, and the cure was wrought.

In his treatment of children the Man of Galilee showed the "gentleness of gianthood." No man can be truly great who does not love little children. Of all the great religious systems of the world, that of the Bethlehem babe is the only one that provides a place for children. Had Jesus said nothing else than, "Suffer little children to come unto me, and forbid them not," this would have enshrined him in the heart of the world. In all lands where the influence of the gentle Christ has not gone, infanticide is horribly common, and children are little better than mere chattels.

He was gentle also in his treatment of sinful men and women. This is why he grappled them as with hooks of steel. He loved them into better lives. He

knew how they longed for purity and holiness, and by his divine tenderness he drew them to him. The self-righteous reviled him because he mingled with sinners, but with divine insight into their hearts he knew how to gently win them from their sins.

Oh, if we could deal more gently with the erring; if we could but know as did He how possible it is for bad men to become good; if we did but know how even the degraded and outcast long for sympathy and love; if we knew how precious in the sight of God are these marred souls; if we but had more of the Christ spirit, more of his gentle forbearance, more of his tender love —how many thousands might be saved who now for the lack of a little kindly interest, a little bit of love, are lost to hope and to heaven! May the tender Christ teach us all to have that compassionate yearning for sinful men that made him so gracious and so gentle.

Louisville, Ky. W. N. Briney.

COURAGE

At the very foundation of the Christian life an inspired writer places courage—"add to your faith virtue." This quality must, therefore, be indispensable to Christian character. The "virtue" which lies so near the basis of successful living is courage with moral aim. What men often call courage may be little more than callousness or physical insensibility. True courage is a thing not so much of the body as of the soul. It is the soul that makes the man, and intrepidity of soul can spring only from moral aim and resolution. The frail man whose hand shakes as he wields the sword, and whose face is ashen as he meets the foe, may possess a sublimer courage than he who, with nerve of steel

and arm of flint, plunges with unchanging color into the thick of the fight. Two officers, dispatched by the Duke of Wellington upon a hazardous enterprise, were riding to the field of action, when one noticed that his companion's cheeks were blanched with the pallor of fear. "Why, you are afraid!" he exclaimed. "I am," was the reply, "and if you were half as afraid as I am, you would run away." The officer who had felt no pang of fear galloped forthwith back to headquarters and complained that he had been yoked up with a coward. But the wise Duke replied: "Off, sir, to your duty, or the coward will have done the business before you get there." Because he had accomplished the supremely heroic task of mastering himself at the command of duty, forcing his recreant energies into action, and lashing them to the doing of a perilous thing, the officer whose face was livid and whose hand shook was by far the braver of the two. He belonged to the noble army of men who know there is no species of dishonor so humiliating as a plain duty evaded.

Courage of the knightliest sort is needed for the trials and temptations of our daily life. Sometimes it takes a loftier quality of courage to speak the simple truth than to lead a battalion on the field of carnage. It is easier sometimes to stand before loaded cannon than to confront a pointed finger. The young man who has the bravery to turn down his glass in the banquet hall has in him the stuff of which heroes are made. There are occasions when to utter the monosyllable "No!" tests one's manhood more surely than any stress of battle-field.

The noblest exemplification of courage is found in our Lord and Master, the divine ideal of character. There was no vulnerable point in his armor. Never for

a moment did his courage fail him. No artist can ever do justice to his strong and manly face. His fierce engagement with Satan on the mount of temptation, his flaming indignation in driving forth robbers from his Father's house, his fearless denunciation of the hypocrisy of scribe and Pharisee, his steadfast journey toward the cruel death of the cross-tree—all are marks of his sublime and unfaltering courage. He was as brave and as fearless as a lion. Behold the man! Meditation for an hour upon his brave spirit will send one forth to the accomplishment of valorous deeds. W. N. BRINEY.

LOUISVILLE, Ky.

THE LORD'S DAY

"I was in the Spirit on the Lord's day."—Rev. 1 : 10.

Some one has said that our lives are made or marred by the manner in which we spend our leisure moments. The principle at least applies to the manner of observing the Lord's Day. There is nothing that prophesies so great evil to our nation as the growing laxity in the observance of the Lord's Day. Study the history of France and other countries where they have abandoned the Lord's Day for the Continental Sunday, and you will observe that, in every instance, disregard for the Lord's Day marked the beginning of their downfall.

Divine wisdom has cautiously provided all things that pertain to man's life and his growth in godliness. God has plainly revealed to us the way of safety and progress. He has not left us a positive command respecting the first day of the week, but, better, he has given us a higher motive for such observance. He has filled our hearts with the joy of the resurrection morn and left us the example of the apostles and the early church.

John the beloved delivers the key that opens to us this day with its divinest possibilities. Let us, in our thought, follow him from that hour when he with Andrew heard John the Baptist say, "Behold, the Lamb of God." From that time he was in closest fellowship with our Master, both in his hours of triumph and humiliation, through Gethsemane to the cross, through resurrection days to the mount of ascension, through the formative period of the church, through persecution and affliction until now, an old man, he is banished on the lonely isle of Patmos for the Lord's sake. Can you doubt for one moment the great significance of his words, "I was in the Spirit on the Lord's Day"?

Where is there a saint to be found who can not look back upon some quiet Lord's Day when he was enabled to abandon all worldly cares and to hold sweet communion with the Lord? As that day arises in your memory, you mark it as a Lord's Day pre-eminent because you were in the Spirit. Thus every Lord's Day will be made more precious if we have that hungering and thirsting after righteousness which is satisfied only by observing the means of grace which God has ordained.

John had spent many days with the church and around the communion table amid circumstances which were conducive to a devotional and worshipful spirit. But now he is away from home, surrounded by strange circumstances, where it is so easy to drift from his moorings, to abandon old habits and lifelong customs, but John realized more the need of such communion, and his heart hunger could be satisfied in no other way.

Many a man moving into a strange town or city seems to feel like Jacob of old, that he has left God and all obligations to righteousness behind, but too often he never awakens to realize that God was in the place,

though he knew it not. We need more careful thinking and consistent living along this line. The amusement parks, the Sunday baseball, moving-picture shows and theaters are entirely foreign to the proper observance of this day, and, if persisted in, will eventually lead to a more profane and lawless disregard for this sacred day, which means the downfall of our nation. Unless the Christian people of the land come to our rescue and stand firm for the laws that will be a safeguard to the Lord's Day, we are doomed by the ungodly of our own race as well as that great host of foreigners that is daily unloading upon our shores.

The saving power, like all Christian development, must begin with the individual. When we learn to begin each week in a spirit of worshipful Christian service, and to crown each Lord's Day with the highest form of devotional living, then will the week be robbed of many things that now fret and annoy. There would come to us that peace that passeth understanding. Then life would have for us a clearer perspective and all our days would be rendered more tranquil and triumphant.

FAYETTEVILLE, Ark. LOUIS D. RIDDELL.

FAITHFULNESS

There is no joy in life like that which comes from the consciousness of faithful service. "Without faith it is impossible to please God;" and without faithfulness faith is dead. The wife's acknowledgment of the marriage relation between herself and husband is effective only as she is faithful to her marriage vows; and our faith in the Fatherhood of God is fruitful only as we are loyal and obedient sons to the spiritual teachings of Jesus.

"By faith Abraham offered Isaac." By this act of sacrifice is the character of his faith revealed. It passed from moral sentiment into an act of obedience, and in this concrete example Abraham found the testimony to his faith. Hence, faithfulness is the fulfillment of faith, even as Christ's example was the realization of the law. The law pointed the way in which man should walk, and Christ walked therein. Faith is the soul's secret attitude toward God, and faithfulness is that secret relation made manifest.

Paul told King Agrippa that he had lived in all good conscience toward God until the day of his conversion on the road to Damascus. His religious activities were the results of a conscience developed in the atmosphere of Jewish traditions. To his consciousness these were authoritative oracles, and the institutions he guarded, Jehovah's earthly interests. It was in making faithful use of such light as he had that he maintained susceptibility of soul and reverence for God, the very nature to apprehend the "heavenly vision," and the moral courage to follow in its light. To know right and do it not is to blockade the channel of further revelation. To regard the church as the institution in which God's will is to be made effective, and deny it soulful and enthusiastic support, is a most unpardonable inconsistency in discipleship.

"Though time may dig the grave of creeds,
And dogmas wither in the sod,
My soul will keep the thought it needs—
Its swerveless faith in God.

"No matter how the world began,
Nor where the march of science goes,
My trust in something more than man
Shall help me mend life's woes."

M. B. AINSWORTH.

DISOBEDIENCE

(1 Pet. 3:20.)

Introduction.—Recently I asked a high official of a great railroad what the first requisite of an employe was, and he answered, "Obedience." I then asked him what the second requisite was, and he answered, "Obedience." I asked for the third requisite, and he answered, "Obedience." Is not our first duty to parents, to country and to God, obedience? Then, the reverse must be fraught with the greatest danger, and becomes our greatest sin. Sin or disobedience means strewn carcasses by the wayside (1 Kings 13).

What has disobedience done? It caused banishment from the Garden of Eden and brought sin and death into the world (Gen. 3:17; Rom. 5:12). It caused the flood (Gen. 6:5-7). It caused the confusion of tongues (Gen. 11). It has caused all the wars and tears and broken hearts. It caused the death of our suffering Saviour.

Disobedience brings sorrow, suffering, death. Nadab and Abihu (Lev. 10:1, 2). The nameless prophet (1 Kings 13). Lot's wife (Gen. 19; cf. Luke 17:32). Because of it, Moses failed to enter into the promised land (Num. 20:7-12). Notice the results of profanity, licentiousness, dishonesty, indifference, and beware, beware, beware!

What disobedience will do. "Unto the resurrection of judgment," or damnation (John 5:28, 29), and the resurrection of damnation is death. "The wages of sin is death" (Rom. 6:23). "And it fell: and great was the fall thereof" (Matt. 7:26, 27), and that fall will be death. "And these shall go away into eternal punishment" (Matt. 25:46), and eternal punishment will be

death, separation from life and light and God forever!

Conclusion: The remedy: Accept Christ as your sin-offering. He is the Way, the Truth, the Life; besides him there is no other. He is able, he is willing, he is ready to save you and to save you *now*. Will you let him do it? It is all in your hands (Rev. 3:20). Amen.

MONTGOMERY, Ala. O. P. SPIEGEL.

FAITHFULNESS

(1 Cor. 4:2.)

Faithfulness is the crowning virtue. "We are stewards of the manifold grace of God." "Moreover it is required of stewards that a man be found faithful." In the affairs of the world and of the kingdom, nothing is more important than that a man be faithful to the trust committed to him.

I. *What do we mean by faithfulness?*

1. Literally speaking, faithfulness means *fullness of faith,* a faith that takes God at his word and works with him in the accomplishment of his task.

2. Faithfulness is that faith which implies a knowledge of the Master's will. Not a blind and sentimental groping after truth, but an intelligent effort to know the revealed purpose and plan of God.

3. It implies a devotion to one's task; a servant loyal to his lord. It was such that heard the commendation, "Well done, good and faithful servant."

4. Our analysis would be incomplete without that *steadfastness* that is never daunted, but continues to the end. That stability of character and trustworthiness which is begotten by faith is sought in every line of business, as well as in the church. The man who makes

this virtue the ruling passion of his life is sure of double success, here and hereafter.

II. *Value of faithfulness shown in a negative way.*

1. The Christian life is one of noble desires and impulses ripening into deeds and character. Divine love plays upon every heart to the same intent. There is not a criminal behind the bars in whose heart there has not been born noble impulses, good resolutions and cherished plans. But the work was ceased when scarce begun. The fruit was blighted in the bud.

2. History is full of beginnings never carried to completion. Unfinished towers, plans immatured, hopes never realized. Examples: Lot's wife started to flee and looked back. The rich young ruler came running to the Master and went away sorrowful. Multitudes followed the Master, but, because of his hard sayings, they "turned back and walked with him no more." Ahab sent word to Ben-hadad: "Let not him that girdeth on his armor boast himself as he that putteth it off." Remember that Christ, who is our goal, said: "I have glorified thee on earth; I have finished the work which thou gavest me to do."

3. The cause of Christ is suffering and ofttimes in peril for want of faithfulness. Many Christians cheerfully accept a given task or call to service, but, lacking this element of steadfastness, they grow weary and faint under the load in the face of the least difficulty and opposition. In terms familiar to the lovers of baseball, we may say, by the flourish of the bat when they come to the plate you expect a home run; however, you are delighted to see them make it safe to first, while they usually die on third base.

III. *The glory is at the goal.*

1. In baseball nothing counts till we score. Paul said:

"I have fought a good fight, I have *finished* my course." "Hold fast the beginning of thy confidence *firm unto the end.*" "Be thou *faithful unto death,* and thou shalt receive a crown of life."

2. Christian leaders have learned to value above all things that steadfastness of character that wavers not, but continues undaunted through difficulties and discouragements. We should *complete our tasks,* then we shall avoid that remorse that hangs like a pall over the unfinished ruins of work begun.

3. None fail but the one who gives up what God has given him to do. None succeeds but the one who holds out unto the end.

Conclusion: "Wherefore, brethren, be ye stedfast, unmovable, always abounding in the work of the Lord; inasmuch as ye know that your labor is not in vain in the Lord."

Louis D. Riddell.

Fayetteville, Ark.

KINDNESS, OR LOVE AT ITS BEST

(Isa. 66: 13.)

Kindness is love at its best. It gives in a way that adds many-fold to the gift. It suggests all that is sweet, tender and comforting. It is the "not unto self" law.

I. It means tenderness toward human frailties, errors and sorrows. This is the exquisite picture we have of God in both Old and New Testaments. "Like as a father pitieth his children, so Jehovah pitieth them that fear him." "Underneath are the everlasting arms." "As one whom his mother comforteth, so will I comfort you," saith the Lord. We may sink low in pain and weakness, but his arms, like mother's, will always be underneath. We can not, unless we will it, fall out of his clasp. The

assurance is that the tenderness of God toward our life, with all its joys and sorrows, its prosperities and adversities, its happiness and hardships, shall not fail.

But this is not only an attractive element in the Father's heart, it is a crowning grace in the Christian's life. No man is complete until some such great kindness possesses him. No man is great who does not feel tender toward tired feet and fainting hearts; who does not feel that he must tunnel mountains, level hills, cut footpaths through the forests and shorten the journeys along which duty calls. A man may have a great intellect, but unless he has a great heart, a tender heart, he is not a great man. Like Napoleon, he may be a great fighter; or, like Carlyle, he may be a great bear; or, like Marie Antoinette, who ordered all beggars and paupers and cripples from her line of march as she was riding to her betrothal in the Notre Dame, she may be great in royalty—but all such are not great. Ours is an age that worships intellect, but that does not make it "the greatest thing in the world." Not that the gospel belittles brains. It simply will not assign to them first place. It says let the head rule the heart and you have the French Revolution; but if you let the heart rule the head you have the Reformation and the opening of dark Africa and sad India to the conquest of the gospel.

II. But kindness is not only tender toward human frailties, but it lends a helping hand at a supreme self-sacrifice. The chief glory of God is found in the service that he renders, the measure of which is spelled out on Calvary. In the pouring out of his life upon the cruel tree we have the supreme sacrifice through which he would pass that he might succor men. He was denied, mocked, betrayed, spat upon and crucified. And why? Simply that he might assure man that there was no

extremity to which he would not go in order to relieve man's sorrows and sins.

So with the Christian, if he has love at its best. Service at a superlative self-cost will be the rule of his life. Some people are very full of eager helpfulness, of activity for others, and yet they are not always a comfort or strength to others. Our helpfulness varies much in degree, for the simple reason that some render service with limitation, while with others there is no extremity to which they will not go, no suffering that they will not bear, in order to serve man's frailties. A mother said to me, "My daughter makes a beautiful climate for me." Her life counted in helpfulness as well as what she did. Even so we may do our duties faithfully, conscientiously, bearing our share of the burdens of life, and yet if we do not add the kind heart, the spirit of self-sacrifice, we fail in the most essential quality of love. Sharp and impatient words, frowns and chilling looks wholly overbalance the active service that we may render in practical ways.

Kindness is tenderness toward human frailties, sorrows and sins, manifested in a service at a supreme self-cost.

W. F. Reagor.

Portland, Ore.

FAITH

I want to speak to you from a short and simple text from the word of God and about a very important matter. The good Book says: "Without faith it is impossible to please God;" "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

I remember the days when I was a boy preacher. I was located at a county-seat in northern Indiana, and

on one occasion was invited to be the "chief speaker" at an afternoon service of an "annual meeting." These annual meetings were once quite popular among our people in the North Central States. All the churches in a given county would come together once a year for a three days' meeting. On Sunday it was made a great basket-dinner occasion, and people drove for miles and miles to the grove where the meeting was usually held. On this particular occasion I had preached with all the fervor of youth upon the subject of sin. I do not remember anything I said, but I will never forget a comment which a deacon who drove me to my station made to those sitting in the front seat of the wagon with me. I could not help hearing, and what I heard taught me a better lesson in sermonizing than any which I ever received from the college professors. This was it: "Aye," he said, "sin, sin; I wish we had another name for that, because the word has become so common that the thing no longer pierces our conscience." Now, do you know there is a great lesson in this for the preacher? It warns us to avoid hackneyed religious language, and, instead of well-worn theological terms, to make use of words more fresh and modern.

My text on this occasion has brought to my mind this incident. The chief word in the text is "Faith." "Without faith it is impossible to please God." Now, the thing suggested by that word is one of the greatest things in the world. Faith: "By grace are ye saved through faith." "Now abideth these three, faith, hope, love." Let us see if we can suggest some synonyms or equivalents for this term which rolls so easily from our tongues.

Admiration.—What do you think of "admiration" as a substitute for "faith"? Suppose we should talk about

admiration for Christ instead of faith in Christ. That would be very intelligible at any rate. I often think that when we say we have faith in some person, what we really mean is that we admire him. Have you ever observed how readily a schoolboy learns from a teacher whom he admires? You let your freckled-faced Johnnie be attending a school presided over by some ugly, slovenly, lazy person, and the first thing you know he will be playing "hookey;" but let him attend a school where some bright, beautiful and well-dressed woman has him in charge, and see how pert he is in all his books and how prompt in all his studies. I remember well when I was in college we had a fellow in school by the name of Nick Yost. There was nothing exceptionally bright about him and he was very ordinary in most of his classes. After he had been in college a few months we began to notice how he would imitate the president. One day he came to school with a broad-brimmed slouch hat just like the president wore. The next thing we knew he was walking around with a cane, whirling it, just as the president carried his. Presently he appeared with a double-breasted sack coat just like the president wore. Pretty soon in the debating club we noticed the peculiar manner of speech that belonged to the president, so we boys began to call him "Prexie," and he went through college wearing that name; but, say, he was the brightest fellow in mathematics, and the president taught mathematics.

There is no other son of man who is so universally admired as is Jesus Christ. His name is above every name. Children lisp it along with "Father" and "Mother," and even unbelievers and skeptics unite in saying, "Greater than Jesus never lived." I am sure you all share, every one of you, this admiration for

Christ. For his character you have an admiration that can not be exceeded. Doubtless you go further and say, with me, that he is whatever he claimed to be, and you are ready to put in your creed anything which it can be clearly proved he taught. I will agree with you that "admiration" is too cold a word to substitute for "faith," but certainly it is a part of the subsoil of our Christian faith.

Enthusiasm.—Let me take another equivalent for "faith." What would you think of putting "enthusiasm" in the place of "faith," and, instead of speaking about faith in Christ, begin talking about enthusiasm for Christ? "Enthusiasm" is a word we are rather fond of these days. Men are proud to think their boys are enthusiastic in anything they undertake. Baseball, football, launching in a business enterprise, undertaking a profession—whatever it be—a father is always glad that his son goes at a thing with enthusiasm. There is nothing more important in an army than enthusiasm for a leader. This is the secret of the victories achieved by many generals. Napoleon, Washington and other great leaders had thousands of men who were willing to die, if need be, for their leader. This is the secret of the popularity of many great men. The popular heroes, the men at the mention of whose names a crowd is brought to its feet with prolonged cheers—these are the men that succeed on election day.

Now, Christianity is a cause; it is a battle of truth and righteousness against falsehood, worldliness and ungodliness. It calls for warm hearts, strong hands and resolute wills; it calls for effort and sacrifice and devotion. Indeed, my friends, one of the very best forms of faith, although it may go by a different name, is enthusiasm.

Worship.—Another substitute for "faith" which I would mention to-day is "worship." The dictionary, I believe, defines "worship" as superlative admiration. It is such an admiration as prostrates a man in soul and body before the object of admiration. The English Church prayer-book, if I mistake not, in its marriage service, makes the bridegroom say, "With my body I thee worship." You will recall the popular outburst of feeling that swept all civilized nations when Queen Victoria celebrated her diamond jubilee, and it would not be far wrong to say of her at that time that the whole earth worshiped that good Christian queen. But of course this term is only properly used when applied to the relation of man to God, and its simplest expression is prayer.

Some people have hesitated about praying to Christ. I remember a good elder who called me down one time because I had said in my sermon that we ought to pray to Christ. His injunction was that we ought to pray to God in the name of Jesus Christ. I was never able, anyhow, to think myself clearly through the abstruse theologies of some men. When I hear people debating about the Godhead and trying to explain the mystery, I sometimes think the more they say, the muddier they get. This I do know, that the early Christians, after his resurrection, worshiped Jesus Christ, and they prayed to him often; and, anyhow, the whole Christian world to-day, as a matter of fact, worships Jesus, else the old hymns would not be so popular. Did you ever take your hymn-book and run through it and mark the hymns that are simply prayers addressed to Jesus? Think of a few of them; such as, "My faith looks up to Thee, thou Lamb of Calvary, Saviour divine;" "Rock of Ages, cleft for me," "Just as I am, without one plea," etc., etc. You will be surprised at the number.

Now, this idea of worship as an element of faith brings out so prominently the personality of the object of faith. Faith is not a belief in propositions; it is not the acceptance of dogmas. The object of a man's faith is not *what,* but *who,* and prayer brings that out, because it is the meeting of person with person; it is the contact of the sinner with the Saviour. No, perhaps it would not do to substitute this word "worship" for the word "faith," but I am very sure it brings out in a clearer light the right idea embodied in faith.

Obedience.—How would it do to take the word "obedience" as a substitute for "faith"? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" The faith that saves is the faith that obeys. "He that loveth me keepeth my commandments." "Faith without works is dead." You show me your faith by your works, and I by my works will show you my faith. The good confession is an act of obedience, and you will remember that the good Book says: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Here salvation is ascribed to confession and faith. I take it to mean that if a man has real faith he will confess.

Baptism is another form of obedience. "He that believeth and is baptized shall be saved." If we have faith, we will obey, and a faith that saves is a faith that includes the disposition to obey.

Now, I have proposed to-day four substitutes for faith, and I make use of them very often in my preaching: (1) Admiration, (2) enthusiasm, (3) worship, (4) obedience. I would not be willing, of course, to erase from the Bible that word "faith" and substitute any one of these terms I have used to-day, but I think these

terms are included in the concept of faith as so often used by our Saviour and so frequently repeated in sermon and song. Let us be glad we have that rich word "faith," and let us be sure that we are pleasing God by exercising it. GRANT K. LEWIS

LOVE

Love is the gracious affection of the soul which induces delight in God, admiration of his nature, a desire to enjoy his favor, a disposition to praise him and to promote his glory.

In the thirteenth chapter of 1 Corinthians, the nature of love is given. Her incomparable painter has there drawn her at full length in all her fair proportions. Every attitude is full of grace; every lineament, of beauty. The whole delineation is perfect, entire, wanting nothing. "It suffereth long." "Love never faileth." When tongues and prophecies cease, love shall shine and sing in the kingdom of heaven. Faith will go with us to the gate of paradise, and will bid us farewell; but white-robed love will enter with us through the gates into the city, and never leave us. Knowledge may fade away, but love shall flourish in immortal bloom. Love is the master principle of all good society. It is the holy bond which connects man with man, angel with angel, angels with men, and all with God. Love is an emanation from God's own purity; "for God is love, and he that dwelleth in love, dwelleth in God, and God in him."

In the tropical regions grow large orchids of wondrous beauty. These plants subsist on the trunks of huge decaying trees Since decomposition proceeds rapidly in this hot region, the dying giants of the forest would, if left alone, fill the air with foul and poisonous gases.

But the orchid, as it swings its rich festoons over the vaulting boughs, covers the deformity of the tree with the mantle of its beauty, absorbs all the foul exhalations, and turns them into the perfumes of its own sweet flowers. Love is this beautiful orchid. Love spreads the mantle of tender and invincible grace over human frailty. It clears away those harsh suspicions, evil thoughts and cruel slanders that, like noxious gases, poison the moral atmosphere. It exhales the aroma of sympathy, love and tenderness. In this cold world it is known only as a rare exotic. Its native home is heaven. It issues from the throne of God, and fills with its fragrant beauty the realms of glory.

LISBON, O. TRAVERCE HARRISON.

THE HOLY SPIRIT

TEXT.—"The Spirit himself beareth witness with our spirit, that we are children of God."—Rom. 8: 16.

INTRODUCTION.—Some, no doubt, preach the Holy Spirit to the neglect of other important subjects; some greatly neglect to present the importance of this divine subject. Let us meditate upon it these few moments and enter into His fellowship; let us notice something of His work.

To whom does the Holy Spirit come? He comes to the world as a convicter of sin (John 16: 8; cf. Acts 2: 37). He comes to the baptized (Matt. 3: 16; Acts 2: 38). He comes to the obedient (Acts 5: 32).

The dove was sent forth from the ark, but at eventide returned, and Noah understood the waters would not permit the dove to rest above them; the second day the experience was the same; but the third day the bird returned not, and Noah knew it had found a permanent

abiding-place. The dove is the emblem of the Holy Spirit. The Holy Spirit was given to Abraham, to Moses, to Isaiah, but abode not permanently on earth. The Holy Spirit rested upon the Saviour's head, but remained not permanently. The Holy Spirit was given again on Pentecost, and abode permanently and has been carrying on his mission ever since.

What does the Holy Spirit do? He convicts the world (John 16:8-11; Acts 24:25). He helps the saints dwelling in them (Rom. 8:26, 27). He is our everlasting Comforter (John 14:16, 17). We do not receive the Holy Spirit to-day in that miraculous manifestation called the baptism of the Holy Spirit, but we should be filled with the Spirit, we should be led of the Spirit; the need of the church to-day is more Spirit-filled men and women to do God's bidding.

How does the Holy Spirit operate? He bears witness by testifying (John 15:26); he testifies by speaking (John 16:13, 14); he speaks through his word as any other witness (Matt. 10:19, 20; 1 Cor. 2:12, 13). The Holy Bible is the deposition of the Holy Spirit, and is just as true and reliable as are his spoken words. If one believes not the Word, neither would he believe the Holy Spirit should he hear his audible voice.

How may I know I have the Spirit? The Holy Spirit dictates what we should do. This is recorded in words of the Holy Spirit in the Sacred Writings. Our spirit tells us whether we have complied with the condition laid down. (See Gal. 5:22, 23 for a catalogue of the fruit of the Spirit.) He pleads with sinners through his word, whether by reading, by the Sunday-school teacher, the minister, the evangelist or the Christian parent or example of the Christian life (Rev. 3:20). And the sin against the Holy Spirit, the unpardonable

sin, is rejecting the teaching of the Holy Spirit. It is the rejection of our last chance. The world rejected God, the Father; but there was to be another chance in the coming of a Saviour. Now, Jesus says: "You rejected the Father, but you have another chance in me. You are going to reject me, and still you will have another chance in the Holy Spirit's teaching. But if you reject the Holy Spirit, there is to be no other chance. The world will be lost, and lost forever." Friends, every one who is rejecting the teaching of the gospel is in the process of sinning against the Holy Spirit, whether in the church or out of it, and when the point of repentance is past, and it does sometimes pass, then will be finished the sin against the Holy Spirit, the unpardonable sin! Brethren, let us imbibe his teaching, let us love it, let us obey it. Friendly sinner, hear the Spirit's pleadings, warnings, and yield your hearts and lives to him *now!*

O. P. SPIEGEL.

MONTGOMERY, Ala.

THE PEACEMAKERS

Jesus said: "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

There is a constant struggle and war going on in this world. Part of it is normal and necessary and part of it is abnormal and unnecessary. Tennyson says:

"For nature is one with Rapine, a harm no preacher can heal;
The Mayfly is torn by the swallow, the swallow is speared by the shrike,
And the whole little world where I sit is a world of plunder and prey."

Holland says:

"And nothing can loose the hunger pinch
But death's wild cry."

Shelley speaks with horror of the man who can

"Kill the lamb that looks him in the face."

And at eighteen he had gone off into vegetarianism, putting himself on a level with the old Egyptian and the Brahmin, who, rather than kill a snake or a tiger, would allow them to kill him.

Chemical affinity not only builds up, but pulls down, and everything that lives, kills something in order to do so. Jesus Christ did not come into the world to change this. He ate the paschal lamb (Matt. 26: 17), and even after his own resurrection he ate broiled fish (Luke 24: 42).

The passages in Isaiah (chap. 11 and 65) which speak of animal tranquility are Messianic, and refer not to beasts, but men. Then there is a conflict between our varying talents—commercial friction which is normal and necessary. Anarchism is the deification of the individual; Socialism is the deification of government to eliminate competition. And yet every inch of the world's progress has been gained by competition. When that ceases we are gone.

Then there is the conflict between right and wrong, good and evil, light and darkness, Christ and Belial (2 Cor. 6: 14-18). Joshua was to proclaim no truce, much less a settled peace, and blow no trumpet of recall to Israel, until the last filthy and accursed Canaanite had been impaled upon their avenging spears (Ex. 23: 32, 33; 34: 10).

He who makes peace where war ought to be is not a tranquilizer, but a temporizer.

Jesus came to make peace. He was and is the great Peacemaker of God's universe.

Peace was the message which the angels announced

the night he was born (Luke 2: 14). And yet he said (Matt. 10: 34-36) that he had come to send a sword, to set at variance father and son, daughter and mother, and daughter-in-law and mother-in-law. (Mr. Beecher said that *ordinarily* this last requires no divine interposition.)

The truth is that Jesus came to make peace where peace ought to be and war where war ought to be. He came to make peace between God and man, between different races and nations of men, and between individuals in all cases where the matter of difference had nothing to do with the salvation of the soul.

For this he lived and died, rose and ascended, and gave the Holy Spirit to the church (Eph. 2: 11-22; Gal. 3: 26-29). The idea that man naturally and necessarily hates God is the final blasphemy. There is no atheism beyond this. And all alienation based upon race or nation or opinion is a crime. As followers of Jesus, let us by word and deed make peace where peace ought to be. You may do a thousand things in life without changing your nature, but if you make your own peace with God and your fellow-men and then go about the world making peace between men and God and between man and man, you become by virtue of your occupation *God's own dear child.*

JAMES VERNON.

HENDERSON, Ky.

GENTLENESS

(1 Cor. 13.)

If there is one thing that we can count on in all our dealing with Christ and the Father, it is gentleness. It is the "love that suffereth long and is kind." "Thy gentleness hath made me great," said the Psalmist. "A bruised reed shall he not break, and smoking flax shall

he not quench," said Jesus. When God appeared among men in the person of Jesus Christ this grace was so conspicuous that men could not understand it. A God suffering the contradictions of men, a God thwarted and baffled by men, a God serving and waiting upon men, a God doing nothing by violence, a God without thunderbolts of fire, a God moaning and weeping in the anguish of his great love, was beyond the orbit of their apprehension. They were looking for one who was shod with iron, and able to trample underfoot all that was hostile and blasphemous. In a word, they could not understand that spirit that would not retaliate, that was not easily provoked, and that would not give up hoping and loving to the end. There was no rough handling of the broken soul, and no despair as to the outcome of the spark of faith. He bore with men under all their spiritual deadness and in the midst of the ashes of all their burnt-out resolves, and sought diligently for the spark of right feeling and thinking that his own devotion had kindled, to the end that he might nurse them into a strong faith in God.

This is the crowning grace of lovingkindness. It is sympathy of the profoundest kind. It is the moderation of one's feeling toward the thick-headed and dull-souled moral perversity and selfishness of the world. It does not storm at the soul that is in the slime and darkness of a sinful habit and a corrupt nature.

In Paul's dream, the thirteenth chapter of First Corinthians, a dream realized in his own life, gentleness is the spirit that "suffereth long," that "envies not," that does "not behave itself unseemly, seeketh not its own, is not provoked, thinketh not evil." But how many, while praising this wonderful picture, think seriously about living it? It "thinketh no evil;" questions no motives, is

not suspicious, nor retentive in its memory of evil done. It writes its personal wrongs in ashes or in the water. "It beareth all things;" that is, it endures wrongs and evils for His sake, and covers them with a beautiful reticence. "It believeth all things;" it is opposite to the spirit that drags everything down; that paints it in the darkest color, and makes the worst of it. It is alien to the spirit of the cynic, the pessimist, the anonymous slanderer and the secret detractor. "It hopeth all things;" it is averse to sourness and gloom. It takes the cheerful and sunny view of the world, of men and of God. And then, as a climax to this superlative grace, "it endureth all things."

Yes, "it endureth all things," as He endured. Through doubt and darkness, amidst adversity and thwartings, despite opposing circumstances and questionings, it is persistent. And when we reach this ability to endure; when we can wait in serene patience in the midst of our trials; when we are content with the day for what it may be in itself, even though it be very dark, anticipating a coming joy; leaving its birth-hours to Him who keeps the times and seasons to himself—in a word, when we have attained this high point of experience, we are near the boundary of our earthly growth. This excellency, as pointed out by the word "endure," seems to be the great final work of the Holy Spirit in the human heart. It suggests a trained and well-poised power of soul. It is a love that enters into a rest and a repose that is godlike.

Mrs. Booth went to Sheffield to start her work of redemption, but an angry mob met her and hurled at her every foul epithet imaginable. They threw eggs at her, cursed her, mocked her like so many drunken demons, and silenced her in the middle of her message. She

stood before them on the platform until she burst into tears, and then she said, "My dear friends, I love you." If gentle, we will do likewise. W. F. REAGOR.

PORTLAND, Ore.

PUNISHMENT

(Matt. 25:46.)

INTRODUCTION.—1. This is not a parable, but a picture.

2. Some people do not consider it polite for a preacher to discuss this theme. But hell should be preached (1) because it exists, (2) because millions are going there, (3) because the fear of the Lord is the beginning of wisdom

I. *Human.*

1. Home. Parents punish children. "Spare the rod and spoil the child."

2. Church. New Testament provides for discipline or punishment of the disorderly.

3. State. Civil authorities punish violators of law. Blackstone says: "This is not by way of atonement for the crime committed; but as a precaution against future offenses of the same kind."

II. *Divine.* This is a more serious matter than human punishment (Matt. 10:28).

1. Who? Hell was never meant for you. It was prepared for the devil and his angels (Rev. 22:15).

2. Why? Because God is just as well as merciful.

3. How? Banishment from the presence of God and the good. Outer darkness. A fiery lake and an undying worm. If these terms are symbols, the real thing will be bad enough.

4. Where? I don't know. I am not interested in its

location. I am concerned only in keeping as far away from it as possible.

5. When? With the final appearing of the Lord at the end of the world.

6. How long? The punishment of the wicked will last as long as the reward of the righteous. Eternal punishment—eternal life. Same word in both cases. Be careful how you explain away the first, lest with it you explain away the second.

Conclusion: 1. Purpose of this sermon not to scare one into the church, but that the seriousness of sin may be seen.

2. Punishment may be escaped by acceptance of the terms of forgiveness.

3. "Behold, the Lamb of God, that taketh away the sin of the world."

FRANCIS M. BIDDLE.

WELLSBURG, W. Va.

ANGER

According to the Authorized Version, the word "anger" is found about 150 times in the Old Testament, and approximately one-half of these passages speak of God's anger because of the sins of his people. In the New Testament the word is found but three times, and the adjectival form, "angry," five times; but in addition to these passages the word "wrath" is used forty-five times in the New Testament, and of this number twenty-nine references are from exactly the same Greek word that is elsewhere translated "anger." Of the other sixteen texts derived from another word and translated "wrath," ten attribute this passion to God.

The beginner in Bible study is quite likely to become confused because of seeming contradictions to be found

in these passages, of which the following is an example: "Put off all these; anger, wrath, malice," etc. (Col. 3:8), and, "Be ye angry and sin not" (Eph. 4:26). In Eph. 4:31 it is spoken of as a sin, while in Mark 3:5 the statement is made that "Jesus looked upon them in anger."

It is always well to gather up all the statements of God's word on any subject before attempting to harmonize any seeming differences. The other passages will help to explain away our difficulties, for some subjects are like mountains of which no one picture can give a complete conception. We must as far as possible see them from every viewpoint before attempting to sketch their outlines.

In Matt. 5:22 the good Teacher said, "Whoever is angry with his brother without cause is in danger of the judgment." In Tit. 7:7 we are taught that a bishop must be "not soon angry." In Rom. 12:19 we are exhorted not to avenge ourselves, but rather to give place to wrath, for God will punish every wrong. In Jas. 1:19, 20 we are taught to be "swift to hear and slow to wrath, for the wrath of man worketh not the righteousness of God."

The difference between the two lies in the object against which they may be directed. If our passion to destroy is against the evil, it is commendable and divine. If it is directed against the person in which the evil manifests itself, it is carnal and always wrong. Christ hates sin, but loves the sinner. Our deepest and profoundest resentment should be aroused by the presence and practice of evil, but at the same time our tenderest compassion should go out to the individual, demon-possessed, who is under its power and becomes the channel of its operation. It is true that the bitterest

invectives of Christ seemed to have been hurled against persons, but this was true because they seemed to have been wholly evil, entirely past repentance. His most touching prayer was for the ones who derided him on the cross and his murderers became the charter members of his church. The problem becomes clearer when we reduce it to its simplest form. We are always to love the good and hate evil. We are to love persons in so far as they are good or have the capacity of becoming good, the possibility of being saved. We are justified in our anger against the sin in their lives, against their lives in so far as they are sinful. But this anger must never be coupled with malice, the desire for revenge, for "Vengeance is mine, saith the Lord." Our work is to eradicate and exterminate sin, but to save the sinner. Righteous anger may be a most powerful incentive, while unholy wrath is the agency that entirely defeats our purpose.

FULLERTON, Cal. BRUCE BROWN.

FORBEARANCE

Forbearance is a characteristic of the Christian life which indicates the possession of certain important graces. It is not so much a grace as it is the expression of graces. It marks the presence of love, mildness, meekness and patience in one's nature, hence in every act of forbearance we behold mildness and meekness, and behind it suspect love and patience.

The real essence of forbearance is love. Where love is weak and unstable, forbearance is feeble; therefore it must have the strong support of love upon which to lean.

Forbearance is the exercise of patience. It takes a firm stand in one's nature against hastiness, irascibility, ill-temper and impatience. It is the sweet internal influ-

ence in man's nature which stills the storm, sends gleams of sunshine into gathering clouds and puts a blessed calm into threatening tempests. It holds the teasing elements of human nature in check.

The most sublime expression of mildness and meekness is forbearance; the most suggestive strength of forbearance is mildness and meekness. In service they work co-ordinately, in benefits they contribute mutually. Like a tripod they lean together, giving support to one another. In life's conflict they are man's triplets of honor. Without mildness, forbearance is lonesome; without meekness, forbearance is unteachable; therefore we should house them in the same chamber of the soul.

The charitable characteristic of forbearance makes it considerate of the faults and weaknesses of others. Although it may discover a fault, it does not linger to spit fire at it. Forbearance does not possess that habit of the human buzzard which searches for the putrid and hovers in satisfaction over the rottenness in other people's lives. It may see and never exhibit. it may know and never tell, it may feel and never intimate, because it is always calm, charitable and judicious in handling the rights of others. You may realize that forbearance knows, and yet never be able to draw that knowledge out. You may behold forbearance as the expression of calmness, and yet feel that its deliberations are terrific, but silent.

Forbearance is not a piece of the Christian's armor, but it is a part of every piece. If truth is the girdle, forbearance is its buckle; if righteousness is the breastplate, forbearance is its strength; if the gospel is the shoe, forbearance is its sole; if faith is the shield, forbearance is its outer coating; if salvation is the helmet, forbearance is its ornament; if God's word is the sword,

forbearance is its hilt. Forbearance finds a place in every quality and experience of the Christian life; therefore its protection and reinforcement in our nature is of vital importance. Truly can we say, as the majestic mountain peak stands in proud security unshaken upon "the rock-ribbed earth," so must the rich, abiding experiences of every Christian soldier rest upon forbearence.

LAWRENCEBURG, Ind. GEORGE C. WAGGONER.

COVETOUSNESS

"Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15. "Covetousness which is idolatry."—Col. 3:5.

I. INTRODUCTION.—*The Bible is a fourfold book.*

1. Truths to be believed. It does not contain all truths, but only such as are essential to the saving of the soul. These truths are such as man, unaided by inspiration, could not discover. Illustration: Man may with his chart and compass find the path to the poles of the earth, but never to the poles of eternity.

2. Commands to be obeyed. The only possible excuse for a command is that it be obeyed. They are given in love. They are only for our good. They test man's attitude to God and prove man's love. The commands which cover man's part in the saving of his soul are easy to be understood.

3. Promises of blessings to be received. We can not fully understand the promises and the method of their fulfillment, but we should remember that here we are dealing with the infinite Father's part in saving the soul and blessing man.

4. Warnings to be heeded. The warnings sound

harsh and unlovely. They furnish some with an excuse to criticize the Bible, yet they are given in the same love as the beautiful promise. Illustration: Surely that neighbor shows as much love to my child who warns it of death when it is approaching the car-tracks as that neighbor who gives the child a bag of candy, yet the child in its childishness appreciates the candy much more than the warning.

II. *Covetousness is forbidden by the Almighty, both in command and warning.* This he does in his wisdom and love for man.

1. There is no prohibition in the Bible of anything except what is hurtful to man. The guns of heaven are turned only on sin.

2. Covetousness is the father of dishonesty, lying, deceit, hatred and murder.

3. Covetousness kills love, blights sympathy and blinds the eyes to God and righteousness.

4. Covetousness stands between man and the Christ who is the only Saviour.

5. Covetousness is classed as idolatry. It is therefore the breaking of the "first" and "great" commandment. It is listed with the most revolting sins.

6. Covetousness is as frequently the sin of the poor as of the rich. It is the inordinate longing for and striving for earthly things to the neglect of heavenly things.

7. Covetousness robs us of earthly joys and gives none for those it takes. It does not stop at that, but will rob us of God, heaven and our soul's salvation.

III. *The cure for covetousness, and the only cure, is Christ.*

1. Where Christ comes in, covetousness goes out. The two can not abide together.

2. Christ is a certain cure, and the only cure.

3. Covetousness destroys, Christ saves.

4. To accept, to obey, to follow him, is the Father's way to forgiveness, happiness, joy, peace, abundance, riches and glory. C. J. SHARP.

HONOR

The phrase, "a man of honor," is not found in Scripture; in truth, it is not a Biblical conception.

A man of honor is one who renders to himself such respect, reverence or worship that he will do nothing which, in his judgment, degrades or defiles himself. He will do nothing, nor will he permit any other to do anything, which subverts his spirit of self-worship.

The man-of-honor class has given us many noble citizens, for self-worship is the highest form of idolatry. When Adam, the friend and worshiper of God, started in his retrograde course, his first step downward was to the plane of self-worship. "Ye shall be as gods" was the lie that lured him; the desire to be such that he could worship himself was the temptation that seduced him.

If a man worships God, he sacrifices himself rather than profane the name or person of the Deity; but if a man worships himself, he sacrifices others rather than permit his honor to be sullied. The man of honor was a duelist until public opinion heaped upon him a weight of disapprobation which overbalanced his own sense of self-worship.

If a man of honor lives in a community of high standards, his life will be of a high type, for he craves the reverence and respect of his fellows. Being a self-worshiper, he naturally desires that his person be worshiped by all those about him. But if the environment

be governed by low and base ideals, then he adjusts his life to please those standards. Thus he becomes good or bad according to the whims of his supposed worshipers—for, in truth, the worship of others is largely a fiction of his own mind.

But the man of God is governed by no fluctuating law. As God is unchangeable, the ideas and motives which control God's worshipers remain fixed and staple. The rising, falling, eddying tides of ever-shifting environment attack the foundations of his character in vain, for it rests upon the Rock of ages.

Changing the figure, the man of honor, when he has risen to his highest position, and attained the superlative excellence of his calling, is still a self-worshiper, and dwells outside the walls of Eden, and the cherub with the flaming sword forever forbids his entrance upon the sacred land until he abandons his self-worship and becomes a worshiper of God,

But to the worshiper of God not only is Eden an open garden, but even the gates of the eternal city swing wide, that he may enter and become a citizen and have a right to the tree of life, for those who honor God shall be honored of God. P. Y. Pendleton.

LOVE

Text.—"But the greatest of these is love."—1 Cor. 13: 13.

Love eludes and defies a complete and satisfying definition. Lexicons and encyclopedias consume much space trying to tell us what it is. One may illustrate it, and select fine and charming instances of it from the uses made of it by the foremost orators, artists and literati of the world, but the best definition and the most

beautiful instance of its use leave the hearts of men still hungry for something more than has yet been told. The reason for this is evident. As *God* is beyond and above definition, so also is *love,* for "God is love."

But we are not speaking here of love in its mystic sense; nor are we speaking of that strange, sweet, wonderful sentiment under whose ministry the male and female hearts mate into a oneness so intimate, tender and true that they "are no more twain, but one." We are to study *love* in the sense of a great, wonderful, lofty *duty* and privilege as it descends upon the human soul under the command of Him who said: "So ought ye to love one another;" "Thou shalt love the Lord thy God, and thy neighbor as thyself." Of this *love* we should know much, for much has been written for us in God's holy word.

The finest dissertation ever made upon love is the one Paul has left for us in the thirteenth chapter of 1 Corinthians. Study this chapter after the following plan, and you will have all you need to know of *love* until all the fullness of its mystery and sweetness shall be revealed to you when you speak face to face with God.

About verses 1 and 3, inclusive, draw a brace or parenthesis, then read those three verses by themselves, and then write down, *"The absolute and indispensable necessity for love."* Like this: "1 Cor. 12: 1-3: *The absolute and indispensable necessity for love."* These verses will show you that you might speak like an angel, foretell like a prophet, know like God, have all faith, and *"have not love,"* and you would still be nothing in the sight of God. Treat the next four verses after the same method: "1 Cor. 13: 4-7: *The passingly beautiful character of love."* Read these verses and you will discover that love is patient, kind, does not envy, boasts not,

is not proud, does not behave unseemly, is not selfish, is not easily provoked, is not suspicious of people, has no delight in wickedness, rejoices in the victories of truth, meek, believing, hopeful. What a character! No mystery here. All can understand this.

Now, take the next six verses: 1 Cor. 13:8-13. These teach *the enduring quality, yes, the eternity of love.* Now read these verses and you will learn that love will never fail. Prophecies may be unfulfilled, tongues may cease, knowledge may vanish away, but love will abide. It will remain when faith's function shall have been completed, when hope's precious dreams shall have become fruition and hope's work is done forever, when we shall have said farewell to the "sweet hour of prayer;" indeed, when all the specific duties associated with our moral and spiritual culture here in this earth-life shall have been performed for the last time, still we shall love and love to love. *Faith* will be substituted with *knowledge* when we are with God in heaven. Hope will surrender to the joy of glad possession, but love will be just as necessary there as it is here. "The greatest of these is love."

WALLACE THARP.

CONVERSION

(Acts 3:19.)

INTRODUCTION.—The mystery oftentimes thrown around this subject, and the consequent confusion, is entirely unscriptural and uncalled for. It is simple, and necessarily so, because it is a proposition for all classes of men—both learned and unlearned—to consider. If an occasion of confusion, it is of man and not of God, "for God is not a God of confusion, but of peace" (1

Cor. 14:33). A proper understanding of the term itself renders it a matter of clearness. The Greek term *"epistrepho"* primarily signifies *"to turn to,"* physically, morally and spiritually. In every instance except one, when used in the New Testament, the American Revision has discarded the Anglicized Latin word "conversion" and used the plain, unmistakable term "turn" in its various forms, as follows: Matt. 12:44; Matt. 13:15; Mark 4:12; Mark 5:30; Luke 1:16, 17; Luke 8:55; Acts 3:19; Luke 22:32; Acts 9:35; Acts 11:21; Acts 15:19-36; Acts 16:18; Acts 26:20. The exception to this is found in Jas. 5:20, and here there seems to be no good reason for the change. That man is not a passive being in his turning is expressly taught by the fact that the word when used in moral and spiritual relation is always used in the active voice, the subject acting for himself.

From the above we must necessarily conclude that conversion is the turning of one's mind and life; hence there is

I. *An implication of something from which and to which to turn.* To turn from one thing, I am compelled to turn to another. This is true both as to mind and body. This is Paul's idea of conversion in its entirety (Acts 26:17, 18). "From darkness to light," "from power of Satan unto God," resulting in remission of sins and an eternal inheritance.

II. *This turning, again, implies an incentive, inducement or cause for such an act.* A man's mind, his ideas, his opinions, are changed or turned by something more reasonable and attractive. Illustration: Evidence presented to juror. Man has mind made up to do a certain thing, but turns or changes it when sufficient grounds are given for so doing. Sinner in darkness turns his

direction when an inducement, cause or incentive is offered. Man on the broad road of sin turns to the narrow way when given a reason.

III. *The reason for turning.* The gospel, its promises and blessings, its warnings and rewards (Rom. 1: 16), or its facts, conditions and promises presented to the man in sin, and he, in turn hearing, believing and obeying it, is caused to turn, as did the Corinthians (Acts 18:8). Also compare Rom. 10:13-15; Rom. 10: 17; John 3:36 (American Revised).

This in accord with the great commission which places man's salvation upon obedience to the terms of the gospel.

This in accord with every recorded conversion in Acts of Apostles.

Conclusion: *The plan of conversion or turning:*

Its Cause: God—who loved.

Its Occasion: man—who sinned.

Its Agent: Christ—who suffered.

Its Means: Holy Spirit—who inspired.

Its Instrument: men—who preached.

Its Benefactor: all who hear, believe and obey the gospel.

C. N. WILLIAMS.

COLUMBUS, O.

DISOBEDIENCE

Why should the heart of man lead him to disobey his God? The question may be asked by ten thousand times ten thousand, yet no man can answer it for others or for himself. As I survey the book of God I find but one lesson taught over and over in each book of the Old Testament and again in the New. That lesson is the joy and blessing of obedience and the sorrow and

loss of disobedience. Whether it be the story of the Garden and our first parents, or Noah, or Moses and the children of Israel, or David, or whatever the scene, time or characters, there is one great theme through it all—obedience to the heavenly vision.

A legalistic obedience is not suggested in the Bible, so why should we befog the whole thought by interjecting a man-coined term? Obedience which is from a heart of love is the only obedience there is or can be. Anything else is not obedience, but disobedience. Christ puts the same message anew. The apostles preach it everywhere; the church is commanded to herald it to the uttermost parts of the world.

Why should the heart of man incline him to disobey his Maker, his heavenly Father? Is there in all the records of the millions of men one clear example of disobedience having paid? Is there one clear record of disobedience having blessed? Is there one clear record of disobedience having proven anything else than a cheat and a delusion? Yet, when I contemplate obedience and its record of triumphant men, why should disobedience creep into my heart?

Though I may not understand all reasons for all things, should I then refuse to obey? My Maker is surely greater than I. When I remember that I am but a passing shadow in this old earth which has seen its millions on millions of men come and pass, who am I to disobey my Maker? When I remember that small as I am and great as the earth is, yet it is but one, and one of the smallest, of the revolving spheres about our mighty sun; when I remember that there are eighteen million suns, each larger than our own and each with its whirling spray of worlds, and that my Father made and rules them all—who am I to disobey my God?

"When I consider the heavens, the work of thy fingers,
The moon and the stars which thou hast ordained;
What is man that thou art mindful of him?
Or the son of man that thou visitest him?"

God is love, truth is light. To obey is to walk in the light; to disobey is to choose to walk in the darkness in preference to the light. In the face of all those who have stumbled in the dark, why should I ever be tempted to disobey and walk in the darkness?

To question one of my God's commands, to set myself as judge and presume to choose which of his commands I should obey, can be nothing else than disobedience. It can not be from out an obedient heart.

O heavenly Father, help me to remember ever to obey thee. Help me to help the world to obey thee, for therein will God be pleased, the Son glorified and man's soul saved. C. J. SHARP.

THE REMISSION OF SINS

"Sin is a transgression of the law." "All have sinned and come short of the glory of God." "The soul that sinneth, it shall die." "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The only thing that can keep a man out of the kingdom of God is unforgiven sin. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but might have everlasting life." It is the will of God that not one should perish. The sins about which we are concerned are the ones which we commit, not the sins of Adam, for "as in Adam all die, so in Christ shall all be made alive." Because of Adam's transgression death will visit the entire race of men.

But in the second Adam—the Christ—we may receive forgiveness of sins committed and live forever, if we comply with the conditions upon which eternal life is promised. Nothing is plainer in the Scripture than the fact of sin and death. It is an individual matter, and men are responsible for their own thoughts and deeds. Christ said, "No man cometh unto the Father but by me." God has graciously given the Saviour that he might make it possible for sins to be forgiven, remitted, washed away, remembered no more against us forever. If sin is so terrible as to damn the souls of men when unforgiven, and if God sent Christ to be the Lamb to take away the sins of the world, then somewhere in the Scriptures the plan must be made so plain that all men can read it, understand it and comply with it. Some will sing that they are saved by the blood. It is true that without the shedding of blood there is no remission of sins, but the shedding of blood only makes it possible that sins may be forgiven; but before forgiveness takes place, the sinner must appropriate the means of pardon. Without food the body will die; but the fact that there is food doesn't keep it alive unless the food be appropriated and assimilated. Jesus in his life, death and resurrection simply built the way. In this the grace of God is manifest; but before that way can do the sinner any good, he must accept it and walk in it. "Not every one that saith, Lord, Lord, shall enter into the kingdom; but he that doeth the will of my Father which is in heaven." Jesus commissioned the apostles to go into all the world and preach the gospel to every creature. "He that believeth and is baptized shall be saved; he that believeth not shall be condemned." In the second chapter of Acts we behold these apostles preaching the gospel of Christ, setting forth terms of pardon on the day in

which the door of the church was opened. Sinners, transgressors of the law, heard the message and were led to believe in the divinity of Jesus, his Kingship and Lordship. Realizing that sin was upon them, they yearned for pardon and asked what to do. The reply came from the man to whom the keys had been given, and he said to those who had already believed: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." These words are spoken in the dispensation in which we live. This was the plan then; it is the plan of God now. If sins were forgiven by compliance with his plan then, sins will be forgiven in the same way now. The plan is unchanging. By taking these steps not only are sins forgiven, but one becomes a child of God, and thereafter, when he transgresses, being a member of the family and a son of God, petitions the Father for forgiveness through Jesus Christ, his great High Priest and Brother. For to the child of God the promise is, "Ask, and it shall be given you." P. H. WELSHIMER.

MERCY, OR THE DESIRE OF GOD

"I desire mercy, and not sacrifice."—Matt. 9: 13.

INTRODUCTION.—Jesus had made a disciple of Matthew the tax-gatherer. He went to dinner in his home. Among those who dined with him were many publicans and sinners. The Pharisees objected. When their objection was made known to Jesus, he made a characteristic reply. "The whole need not a physician, but they that are sick." Then he quoted the prophet Hosea: "I desire mercy, and not sacrifice." "Learn what that means before you come criticizing me. I am not here

for your pleasure, but for the relief of these sick souls. I am come to call sinners, and not the righteous." Let us also learn what it means.

I. *What mercy means.*

1. Goodness. The Hebrew was rich in religious terms where the English is poor. The Revised Version translates Hos. 6:6: "I desire goodness." But the Septuagint, which Jesus used, said "mercy." Goodness is part of the content of the Hebrew term. Soundness and genuineness of life buttress all true mercy. No sentimental thing. Mercifulness is not weakness.

2. Compassion. Contrast Jesus' attitude toward the sinner with that of the Pharisee. Theirs one of contempt. Publican, harlot, Samaritan woman—all came under their ban. Their touch was contamination. Pity and compassion not to be entertained. Jesus regarded them as sick and needing a physician. He had no harsh words or censure for any but hypocrites and stubborn of heart. We approve his attitude. Is it ours? Or do we, like the Pharisees, hold ourselves above and away from the sinner?

3. Lovingkindness. Again and again the Revised Version substitutes lovingkindness for the old word "mercy." Jesus' ministry was one of kindness—kindness made to glow with love. Pharisees misinterpreted. They always will. They are enamored of forms. They are content with possessing the patterns, the molds. They fail to pour through them the stream of deeds. "To obey is better than the fat of rams." But we do not fully know what mercy means till we know what it does.

II. *What does mercy do?* Why does God desire mercy?

1. Because it saves. Look at Matthew, how he justified Jesus' program of mercy. Phariseeism would

not have saved in a thousand years. But mercy made an apostle of him, and an evangelist. Look at Mary Magdalene, possessed of devils. Jesus made a saint of her through mercy. Phariseeism would never have reached her. Look at the harlots, the Samaritan woman, the outcasts of a Pharisaic society. Mercy saved them. Phariseeism would have driven further down. We have been Pharisees in our treatment of the down and out long enough. Mercy saves. It may be stern because it is good. But witness success of missions, of Salvation Army, of new methods of dealing with criminals.

2. Obtains mercy. "Blessed are the merciful: for they shall obtain mercy." The parable of the unmerciful servant.

Conclusion: Jesus' mercy climaxed in the cross. By his great mercy we are saved. Let us therefore, as God's elect, put on bowels of mercy. Not until we do, will our message be a gospel. S. G. FISHER.

MINNEAPOLIS, Minn.

THE HOLY SPIRIT

Alexander Campbell said regarding the Trinity, "I can apprehend that, but I can not comprehend it." The finite can not contain the Infinite.

Isaac Errett wrote: "There is no need to pray that the Spirit may be poured out from heaven, but that we may be prepared to receive the Spirit, who is ever present in the church, the body of Christ. The Spirit came after Jesus went away, and will remain until the close of this dispensation and the coming of Christ."

The world has had many theories regarding the Holy Spirit. It has been represented as "It"—something entirely unscriptural. Christ said: "When *he,* the Spirit

of truth, is come, *he* shall guide you [the apostles] into all truth."

The Holy Spirit, then, is a person. "*He* shall guide," Christ declared, speaking of the Holy Spirit, "whom the world cannot receive." The man of the world must change his relation through faith, which comes by hearing the word of God (Rom. 10:17). He must purify his heart; he thus becomes fit for the reception of the Spirit.

Paul declared: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). We do not receive the Spirit to make us sons; we do receive him because we are sons.

The Holy Spirit led the apostles into all truth. Before him no man ever successfully stood to gainsay or to contradict, because they were Spirit-filled and Spirit-led. For any to claim this to-day would be to claim equality with the ambassadors of the Christ. Confusion on this point has led to the erroneous positions taken by many regarding the healing of the sick, and the claim that "if we had faith enough, we could do just what the apostles did." There is a world of difference between faith and miracle-working power.

The Holy Spirit is our Comforter. "He [the Father] shall give you another Comforter, that he may abide with you for ever" (John 14:16). We may enjoy his presence here as we walk in the light, love and liberty of children of God. The consolation of the Christian world comes through this Comforter, sent in answer to Christ's prayer.

The Holy Spirit, through the Word which liveth and abideth forever, is to-day reproving the world of sin, righteousness and judgment: of sin, because they believe

not in me (Christ); of righteousness, because I go to my Father; of judgment, because the prince of this world is judged (John 15:9-11).

TULLAHOMA, Tenn. A. M. GROWDEN.

PURE IN HEART

"Blessed are the pure in heart: for they shall see God."

I. Purity in heart means purity in thought, for "as a man thinketh in his heart, so is he." Impure thoughts separate from God, for in him is no sin or uncleanness. Pure thoughts draw us toward God, for he comprehends all holiness. He is the "holy One of Israel."

II. Purity in heart also implies an affection for the pure and holy. One may think upon the holiness of God with fear and unwillingness. God's righteousness may fascinate him with such compelling power that he can not turn his mind from it; and yet it may be to him a source of torment. But the Beatitude is not for such a man. It is for the one who thinks upon whatsoever things are pure or lovely or of good report, because his heart yearns for these things—for one who thinks upon them with intention to possess them.

III. Purity in heart is rewarded with visions of God. Jesus' own life exemplifies this truth. Wherever he turned his eyes he saw God. If a gardener planted mustard seed, or a woman baked bread, or a farmer sowed wheat, or a fisher cast a net, Jesus saw God in the act—God working in his kingdom. If a bird flew to the ground in search of food, Jesus beheld God feeding it; and if a lily raised its head, Jesus saw the fingers of the Invisible robing it in garments of beauty and leaving the odor of his royal hand lingering about it. Ah, what

blessedness to thus see God about us everywhere! Who could be lonely with such a fellowship?

IV. But he who sees God day by day shall also see him face to face in that unending day. He who walks with God in the brief period of time shall, Enoch-like, continue in that fellowship through all eternity. Surely a pure heart is to be desired, but only the presence of God can give us such a heart. It will be hard indeed if we first try to purify our hearts that we may see God. The easier way is to lift up the eyes and behold the Lord at work about us, and as the sight of him breaks upon the darkness and uncleanness of our lives it will purify our heart and also give us clearer vision. Israel did not seek to first be rid of the serpent poison and then look upon the brazen symbol of Christ; on the contrary, it gazed upon the symbol, and the sight of it eradicated the poison and gave purity and health to the blood. If we seek to see God, we shall find him, and the vision of him will purify us, so that we can see him better.

P. Y. Pendleton.

IMMORTALITY

An immortal state is an incorruptible state. Immortality means *deathlessness,* as appears from 1 Cor. 15: 53, 54, and 1 Tim. 6: 10. Immortality means incorruption, as appears from Rom. 2: 7 and 2 Tim. 1: 10. Early philosophers taught that death was an escape from the calamities of life. Christ taught that *he* was both the resurrection and the life, that through him we should live in endless delight, in a clime that knew no sin; hence, it could not be invaded by death. Sin is the enemy of happiness and life. Christ came to destroy the power of death. He had power to lay down his life

and power to take it up again. The empty grave is proof positive of a *beyond,* a happy beyond, the home of the soul, the place of many mansions. Christ declared, "Because I live, ye shall live also." In his death and glorious resurrection he demonstrated the fact of immortality. He brought immortality to light, and, through that fact, he enlightened every follower and believer in him as the Captain of their salvation. A salvation without immortality would be a foolish contradiction. The very fact that Jesus saves men from their sins is a prior proof that he will conduct them to final eternal glory.

Christ, the Sun of righteousness, alone enlightens the world on the question of immortality. Man is God's offspring, as Paul stated to the Athenians (Acts 17), hence, like God, he lives in the world to come, for God is not the God of the *dead,* but of the *living.*

In creation, man physically was perfect, and then God breathed into him the breath of life; he then became a *living soul* (Gen. 2:7). The entrance of sin obscured man's vision, as it destroyed his life. Both of these Christ came to restore.

On a steamer in the southern Pacific, I heard the mate say, "To-morrow we'll see Tahiti." Artists had painted it, writers had described it, but we were going to see it. Our beautiful vessel moved slowly that last night. I was up early. A gray fog covered all. Erelong the sun shone in, and what a glorious picture was before us! A towering peak, a background of many gorgeous colors, and a thousand birds sang our welcome. Words were inadequate, and in silence we gazed. So the light of revelation shows a new heaven and a new earth, wherein dwelleth righteousness—the soul's home. No painter has been able to perfectly represent the glories of that home. When the fog of death lifts, we shall see

the King in his beauty and the land of pure delight.

"We speak of the realms of the blest,
That country so bright and so fair;
And oft are its glories confessed,
But what must it be to be there?"

TULLAHOMA, Tenn. A. M. GROWDEN.

THE LORD'S SUPPER—A COMMUNION

As I draw near to the Lord's table let me ever remember that it is to meet a solemn appointment with my Master, who said when he instituted the feast: "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." In these words Jesus promised to meet his disciples after the church was established, and to partake with them of the cup of blessing in a new way, a spiritual way. So when the disciples met around the sacred board after the Master's ascension, they believed that he was there in spirit, communing with them. The promise is for us to-day. And every time we sit at this holy feast it is to have fellowship with our crucified and our glorified Lord. If we would think of this sublime fact when we come together, we should realize that the Lord's table is no place for thoughtlessness or frivolity. In the East, eating together meant the giving and the receiving of a pledge. So, when we eat the bread and drink the cup it is a pledge from Christ that all he has promised shall be fulfilled, that he will guide us, and protect us, and save us eternally; from us, it is a pledge to him that we will be true, that we will do his will, that we will seek his honor and be his friends. I can understand how one who does not want to recognize his obliga-

tion to his Saviour would stay away from this feast; but I can not think how one who loves Christ and who wants to do his will can permit his place to be vacant at this holy feast.

Then, it is a commuinon with one another. Paul says: "The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ?" This means that we here meet to share in common the blessings of our Saviour's dying love. Here we are brethren. Social distinctions may belong outside, but in the Lord's house, at the Lord's table, the rich and the poor meet together—the Lord is the Maker of them all. Here I pledge myself in the bread and the wine to sympathize with my brethren in their affliction, to help them bear their burdens, to relieve them in their distresses, to be kind, tenderhearted, forbearing and forgiving one another, even as God for Christ's sake has forgiven us. If the meaning of this divine ordinance were fully understood by the followers of Christ, what a transformation would be wrought in their lives! MARK COLLIS.

LEXINGTON, Ky.

FORBEARANCE

"The forbearance of God!" Thank God for his forbearance. Our sins were passed over "in the forbearance of God." It is a wonderful display of the grace of God, of the goodness of God, that he has forborne till we have had full opportunity to accept the gift of life.

If I am to be like him, I, too, must forbear. Sometimes it seems that we glory in our lack of forbearance. "He can't do that to me," we cry. And, instead of suffering patiently, we lift our fists against our brother who wrongs us.

Yet, how necessary is forbearance. Life would be a constant quarrel if men did not forbear with each other. "Use every man according to his deserts, and who shall escape a whipping?" asks Shakespeare. And, indeed, who of us goes very long without doing the thing which is either insult or injury? Should all our neighbors resent and seek reparation for all our misdeeds towards them, I fear we should suffer mightily.

Then, he who fails to forbear makes himself miserable. Just as we can not escape giving offence, either wittingly or unwittingly, so neither can our friends. I have seen these impatient folk; those who went about, as we boys used to say, with a chip on the shoulder. And I have never envied them. They were in process of losing all their friendships, and they certainly could hope to make no others.

On the other hand, he who forbears, binds his friends to him. All sensible folk crave the indulgence of their friends. And when they receive it, their hearts are made very tender. "He didn't say a word; he's a brick," is the way the schoolboy phrased it.

In the most sacred of associations, the home, this virtue of forbearance is at once most necessary and most valuable in cementing the ties that bind. Cowper says: "The kindest and happiest pair will find occasion to forbear; find something every day they live to pity, and, perhaps, to forgive." And how many homes do we not know made anything but happy by the impatience of one with the faults of the other.

Perhaps if we understood more, we should forbear more. If we knew all the influences of the past reaching their dead hands down into the present life to grip with disheartening strength the life and soul of our friend or loved one; if we knew what weaknesses are struggled

against daily; if we just understood more—we would forbear.

And, surely, if we loved more, we could forbear: "In love, forbearing one another." "Love suffereth long and is kind." Not to forbear is to sin against love. God bears with us because he can afford to. Because we are too insignificant to notice? No, no. Because he loves us.

MINNEAPOLIS, Minn. S. G. FISHER.

BAPTISM

In the book called Acts of the Apostles baptism is always connected with conversion. It should have the earnest and prayerful consideration of every one desiring to be a Christian now. The terms of salvation as given by Christ and his apostles can not be changed. Whatever the Word says, we should do without question. "Whatsoever he saith unto you, do it." Jesus was baptized by John in the river Jordan. When he came up out of the water the Father spoke words of commendation. "This is my beloved Son, in whom I am well pleased." Jesus was baptized but once, hence but one way. There are not three ways of baptism. His way is described in his word, and every soul is under obligation to read for himself. Jesus commanded baptism. "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized shall be saved." On the day of Pentecost the three thousand were baptized. The Samaritans, the jailer, the Corinthians, Lydia, Paul and many others were baptized. The word "baptize" means "dip or immerse," as all scholars and lexicons agree. John Calvin said: "The word 'baptize' signifies 'to immerse.' It is certain immersion was the practice of the primitive church." So speak

Wesley, Luther and all other scholars and leaders. The change to pouring and sprinkling was made by the Roman Church, which arrogantly claims power and right to change even the commandments of our Lord. Jesus alone has all authority, and what he commands we must do. John was baptizing at Ænon "because there was much water there" (John 3:23). Philip and the eunuch "went down into the water" and "came up out of the water" (Acts 8:39). Paul speaks of baptism as "a burial," "a planting," "a resurrection" (Rom. 6:1-5). We know what "a burial" is and what is meant by "a planting." To bury or plant is to cover up. Baptism, Paul says, symbolizes the burial and resurrection of Christ. To change it destroys its meaning and it becomes a meaningless form without value. The whole religious world says that immersion is baptism. So, to obey Jesus is to live afterward without any doubt on this question. Be on the safe side and then teach others. He who ridicules baptism is casting reproach upon the Son of God. Where the soul is involved we must be sure. His Word is your guide. Follow that Word. There is no other way but his way. "There is one Lord, one faith, one baptism" (Eph. 4:5).

Los Angeles, Cal. Russell Thrapp.

OBEDIENCE

(1 Sam. 15:22.)

Obedience means willing submission to authority. When the authority in wise and benevolent, obedience results in the well-being of those who obey and of others also; this is seen in the obedience of the child to the parent, of the citizen to the state. In a higher sense, our welfare depends upon obedience to God.

I. God's laws are founded on infinite wisdom and goodness. They are established for the good of his creatures. In this he is glorified. God is not like the Dey of Algiers or the Sultan of Turkey, who thinks he is honored by the abject submission of his subjects. God requires us to obey because he wants us to be happy.

1. Physical laws are the expression of God's will concerning material things; concerning the body, obedience to them means health, happiness and efficiency. Disobedience to them, no matter how good and pious I may be in other respects, means suffering and the impairing of my body for service.

2. Social laws are the expression of God's will concerning man in relation to his fellow-men. Obedience to them means respect for rights of others, justice, sympathy, helpfulness—all that cultivates goodwill, friendship, progress in the human race.

3. Spiritual laws have to do chiefly with our spiritual needs. Indirectly, however, they bring many physical and social blessings, for "godliness has the promise of the life that now is as well as of that which is to come."

II. God's dealings with the Israelites illustrate these principles. He said, "Hear, O Israel, what doth the Lord require of thee, but to fear the Lord thy God and keep his statutes, which I command thee this day *for thy good?*" Every requirement in the Jewish system was ordained for the good of the people; this is easily seen if one studies the laws relating to the tabernacle worship, the tithe system, the Sabbath as a day of rest, the feasts and the fasts, their social duties, etc. If those commands had been obeyed, the laws would have developed their spiritual natures and they would have been a happy and contented people. Obedience was for their

good; disobedience meant their spiritual, their social and their physical undoing.

God enforced the importance of obedience most impressively—by the stoning of the man for picking up sticks on the Sabbath day; by the consuming of Nadab and Abihu for using strange fire in their censers; by the rejection of Saul after his return with the spoils of the Amalekites; by the slaying of Uzzah when he reached forth his hand to stay the tottering ark. But in every case where disobedience and transgression received a just recompense of reward, it was to teach the Jews that it was only in obeying God that they could enjoy the blessings of God. Disobedience always thwarted his purposes concerning them.

III. The Christian religion is a more spiritual religion than the Jewish, and consequently calls for a higher order of obedience. It enjoins *faith,* because man needs the guiding hand of infinite Love and Wisdom to lead him out of the maze of sin; *repentance,* because he can't be saved from sin unless he resolves to turn from it; *confession,* because every true man must let the people know what side he is on; *love,* because nothing destroys the beauty of the human soul like hate, and nothing can restore that beauty but love's *prayer,* for that is the opening of the heart to God, and without God within the soul can not be transformed; *baptism,* for that marks the transition point from the old life to the new. It is the burial of the old man, and is followed by the resurrection into the new life.

What is obedience to these commands but the soul's seeking that which is for its highest good? The appetite obeys its call for food; the eye, for light; the lungs, for air. If I do not obey the call for food, I will starve; for light, I will become blind; for air, I will suffocate.

We talk about God punishing disobedience. Remember this: disobedience is the soul's deliberate act of cutting itself off from the blessings which God has designed for it.

In the church we have the divine ordinances, the influences of the Holy Spirit, the communion of the saints, the ministry of the Word. Look at the unfolding flowers, the stately trees, the waving grass, the silvery stream, the ever-changing sky, and the heavenly bodies moving so beautifully and so regularly in the firmament. Why? Because they all obey the will of their great Creator. In the same way let us yield ourselves in loving and loyal obedience to God's will, and our lives will be full of satisfaction; our growth and development will be along lines of usefulness, and the end will be everlasting happiness.

Conclusion: This principle puts the deciding of one's destiny in his own hands. God has given us certain physical, social and spiritual laws for our guidance. Then he has said, "Now, work out your own salvation, your own happiness." This we do by obedience. If we refuse to obey, the responsibility of our undoing rests upon our own heads. "To them who by faithful continuance in well-doing seek for glory, honor and immortality, there shall be eternal life: but to those who are contentious and obey not the truth, but obey unrighteousness, there shall be tribulation and anguish." "Blessed are they who do his commandments, that they may have a right to the tree of life." Why a right? Because they have prepared for it by sowing to the Spirit.

LEXINGTON, Ky. MARK COLLIS.

HOPE

"For we are saved by hope."—*Paul.*

Victor Hugo has a beautiful stanza which we would do well to remember:

> "Let us be like a bird a moment lighted
> Upon a bough that swings;
> He feels it sway, yet sings on unaffrighted,
> Knowing he hath his wings."

The Bible is a book of hope. The Christian religion is a religion of hopefulness. Other religions have no hope. Sir Henry Maine, who from long residence in the East is qualified to speak, says that "hopelessness of other faiths is the most pitiful element in them."

The Stoic is the noblest man outside of Christianity. If I couldn't be a Christian, I'd be a Stoic. If I couldn't live at Jerusalem, I'd live at Sparta. He faces life bravely. He will not let his lips tremble.

It would seem that every human being has a hope of some kind with reference to the future. The moralist finds it in his self-righteousness, the Universalist in the goodness of God, the infidel in his unbelief; the atheist trusts that there is no hereafter; Socrates said to "ground hope on a false supposition is like trusting a weak anchor."

Hope keeps the soul calm and secure in the day of adversity. Hope does not remove trouble, it sustains the soul in trouble. The anchor does not dispel the storm, it does not quiet the roaring waves, arrest the rolling thunder, nor bid the winds be still, but it enables the vessel to ride out the fury, the gale, and keeps her from being driven on the rocks of death.

David Hume called hope "the real riches." The Latin word *spero,* "I hope," is akin to *spiro,* "I

breathe." We have the suggestion in the very etymology of the word that hope is the breath of the soul. It is the blessing and privilege of the Christian. This is evident because the word is not found in Matthew's work or John's. Only three times in Luke's Gospel, a few times only in Acts, but fifty-three times in the letters to the Christians.

The Christian's hope is an expectation of all necessary good—both for time and eternity—founded on the promises, relations and perfections of God. It is composed of desire, expectation, patience and joy. It may be considered as pure as it is resident in a heart free from sin. "He that hath this hope is pure even as." It is called lively, courageous, sure and joyful.

Hope is one of the greatest blessings ever granted to man, even as far as the present world is concerned.

> "Hope is the first great blessing here below,
> The only balm to heal corroding woe;
> It is the staff of age, the sick man's breath,
> The prisoner's freedom and the poor man's wealth;
> The sailor's safety, tossing as one's breath,
> It still holds on, nor quits us e'en in death."

Hope is our best companion. It leads us, as it were, through the difficulties and dangers, and it may justly be said that it is

> "The cordial drop Heaven in our own life has thrown
> To make the nauseous draught stay down."

It is God's way of keeping before his children a land of promise, something better than anything he has given. After one of Alexander the Great's victories, he divided among the soldiers the spoils of battle, but kept nothing for himself. His General Parmenio asked, "What have you saved for yourself?" Alexander replies, "Hope,"

wherefore Parmenio knew that he cared nothing for the spoils of battle, but would share with him the hope of the future.

"For we are saved by hope." GRANT W. SPEER.
TOLEDO, O.

THE GOSPEL

The word "gospel" means "glad tidings" or "good news." This "good news" tells how Christ died for our sins according to the Scriptures. It tells how he left his home in heaven and all its glory, and came to this earth with all of its shame, and suffered and died that through his sorrow and suffering the darkness of our death should ripen into joy. There was a time when no veil intervened between God and man, when God spoke face to face with man as we would speak to our most confidential friend, when all was joy and happiness in Eden's holy bowers. But sin destroyed this happy fellowship and man became a homeless wanderer, while death spread its iron sway over a conquered world. God foresaw the end from the beginning. He realized that man would surrender his privileges in both the terrestrial and celestial paradises, and therefore his redemptive scheme was a part of his plan long before his voice broke the silence of eternity. This remained a secret, however, in the mind of the infinite One until after the conception and development of sin. Then Jehovah uttered those mysterious and sublime words, saying, "The seed of the woman shall bruise the head of the serpent," but at the same time had whispered that the serpent would bruise his heel. This was the first index of mercy which pointed like a finger of light toward the grand scene of human redemption. Again, Jehovah de-

clared that the Messiah would triumph over all, and that his triumph would be a victory for the millions who had gone before his resurrection as well as for the millions that would follow. In the fullness of time this prophecy was fulfilled. A child was born of the seed of woman, of the race of Shem, of the descendants of Abraham, of the tribe of Judah and of the lineage of David. A prophet, but greater than Moses, because he has given us a law that shall never pass away. As John the Baptist, who had been sent out into the wilderness to prepare his introduction before men, looked upon him, he said, "Behold, the Lamb of God, who taketh away the sin of the world." Again he said, "He must increase, but I must decrease."

The apostle says, "The Word was made flesh, and dwelt among us." Yes, he dwelt among us that mortal men might behold his glory, the glory of the only begotten of the Father, full of grace and truth. The marriage of Deity and humanity is the stupendous fact that underlies the grand scheme of human redemption. By virtue of his incarnation he became the solution of the most profound problems of life and destiny, the foundation where our parched souls may quench their thirst and the great spiritual banquet where we may feast our souls to hunger no more forever. In hunger and in thirst, in toil and in suffering, He identifies himself with the children of sin and sorrow, and spends his life in proclaiming liberty to the captives, in binding up the broken hearts, in giving "beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness."

As a descendant of Abraham, Jesus was a man—a man in the truest sense of the word, a man who earned his bread by the sweat of his brow. Here our twofold

nature is met and satisfied in its deepest longings by a sympathizing God—God with us the hope of glory. A mortal, immortal. A man on earth who will soon die. A man who will live forever is too spiritual to be satisfied with a friendship that pertains to this life alone. Through the atonement in His death salvation from sin is made possible, that by his love for us and our love for him we are led to renounce a sinful, selfish life and make his incarnate perfection the supreme choice of the human soul. For man he drank the cup of sorrow to its very dregs, and therefore knows how to sympathize with us when we pass through the deep waters. In him sinful man saw no beauty, but God said he is altogether lovely.

This is the "good news" which we call "the gospel." It will brighten affliction's gloomy countenance and weave for sorrow a garment of good cheer. May we freely bathe in its holy teaching, that our spirits may come from its fountain of living water and we be numbered with those whose names are written in the Lamb's book of life.

L. O. NEWCOMER.

FINDLAY, O.

KNOWLEDGE

"We know in part."—1 Cor. 13: 12.

I. INTRODUCTION.—The term "science," from *scire*, signifies "to know." It applies only to visible things. How little we know even of these. Socrates said, "The summit of wisdom is to beware of our ignorance." John Owen put it thus: "Once all things I thought I knew, but now confess the more I know, I know the less."

II. *Knowledge and man.*

1. Knowledge has ever been man's highest ambition.

Our earliest parents were students. To partake of the "tree of knowledge" they forfeited paradise. Not to have pleasure, not to gratify any passion. "Ye shall know," said the tempter.

2. Why do we want to know? If only *to know,* it is curiosity. If to be known, it is vanity. If we may edify, it is charity. If to further our own interests, it is selfishness. If to be edified, it is wisdom. For sake of others, more unselfish and useful.

III. *Knowledge and the unsaved man.* Three things to know:

1. Know God. This the first knowledge in man's journey to the highest and best. The man who in the struggle of life can hear the voice, "I am the Lord thy God," is beginning to live as it is written. "This is life eternal, to know God."

2. Know the law. Our consciousness of law is expressed in our sense of duty. Duty is that which is due. Due whom?

(1) Ourselves—self-culture.

(2) Our fellows.

(3) Our God.

"Fear God and keep his commandments. This is the whole duty of man."

3. Know the gospel. "By the law is knowledge of sin." The law thus becomes our schoolmaster to lead us to Christ. "His blood cleanseth from all sin." "Know ye not ye were baptized into his death?"

IV. *Knowledge and the saved man.*

1. To faith add knowledge. The word translated "add" has been Anglicized. It is our word "chorus."

(1) Chorus your faith. The grace of faith leads in the grand song of life. Its music is sublime and triumphant.

(2) Compel it not to sing alone. Chorus it with courage. Chorus it with self-mastery. Chorus it with knowledge.

2. The responsibility of knowledge. "To know to do good, and do it not, is a sin," said James. We should act on what we know. This is the surest way of knowing more (John 7: 17). Our practice lags behind our profession. Conscience is ahead of conduct. Knowing is ahead of doing. Remarkable that, notwithstanding this condition, we are bent on increasing our knowledge rather than on improving our conduct. It is important to *know,* but the Scriptures contemplate no discrepancy between *knowledge* and *practice.* Knowledge increases responsibility. "He that knew his Lord's will and did it not shall be beaten with many stripes."

3. Nevertheless, commanded to grow in knowledge. Mastering our A B C's, we push on through the successive grades. The college—the university (Heb. 5: 12-14; 6: 1-4).

(1) Our knowledge is incomplete. Say at last with Paul, "Great is the mystery of godliness." The Lord has said, "I have many things to say unto you, but you can not bear them now." "Know in part."

(2) The postgraduate course. Hear Christ, "At that day ye shall know that;" or, "What I do thou knowest not now, but thou shalt know hereafter." *Here* knowledge is imperfect. *There* and then "we shall know even as we are known." Our adjournment is *"sine die"* (without a day appointed), but to meet, for further opportunities to know, at the call of the Master.

Three things we know: Know "we are sons of God;" know "not what we shall be;" know "when he shall appear, we shall be like him."

GRANT W. SPEER.

TOLEDO, O.

THE CHURCH

John the Baptist came preaching the coming of the kingdom of God. Jesus Christ came to establish the kingdom. The kingdom means the reign of Christ within the hearts of men, the ultimate home of the soul and the church. The mission of the church is to prepare the hearts for Christ's indwelling and to prepare the soul for its heavenly habitation. The church is not an insurance company, although it teaches man the law of provision for the days to come. The church is not a Young Men's or Young Women's Christian Association, but it places the stamp of approval upon every institution whose mission is to develop true manhood and womanhood. Neither is it a social club, although it recognizes the social instinct of man and makes provision for his legitimate pleasure. The church is the earthly representative of Jesus Christ; a divine institution with a divine mission, the carrying out to its conclusion the work which Christ, its Head and Founder, came to accomplish—the world's redemption. The church has been spoken of as the feet of the Lord to carry his gospel to the ends of the world, the hands of the Lord to minister in his holy name, the mouth of the Lord to disclose the unsearchable riches of his love, the handmaiden of the Lord to go at his bidding.

The church is not a spiritual railroad with only one stop—Zion; neither is it a spiritual Keeley cure. The church is a spiritual army following the banner of the cross for the redemption of the race and the overthrow of the devil. The mission and ideals of the church are the mission and ideals of its Head—Jesus. The word for church (*ecclesia*) means "called out" or "separated," as when you call some one from the inside of a building

or call him aside from a group with whom he has been standing on the street. It is like the river, in the world, but not of the world. As the river has a mission for the earth, through which it passes, of transportation, irrigation, commerce and supply; so the church, while not of the world, but being in the world, has a mission for the world of leading to Christ and building up in Christ. The church, to be ideal, must be organized on the ideal plan and committed to the accomplishment of his ideal work. Christ's ideal for his church was a united church; therefore any other condition is wrong. To be absolutely impregnable, it must rest upon the ideal foundation, the Lord himself. As all authority is Christ's and it is his church, it should bear no name but his. As its Founder, himself formulated the terms of admittance—faith, repentance, confession, baptism; no other laws should be countenanced. As it rests upon a divine personality, the creed must be a divine person—the Christ. Whatsoever ordinances the Lord inaugurated, and these only, should be loyally observed—baptism and the Lord's Supper. The work to be done by and through the church must be the work he came to do. This may be known from what he said and what he did. His life is the church's ideal of service, ministering to the needs of mankind. It is a practical, present, every-day service to the every-day needs of life. The Golden Rule of his great sermon was the golden text of his own life and the ideal standard for the church. His death is the church's ideal of sacrifice, to take up the cross daily and carry it until the last man, looking up, may be saved. Fellowship in the church means fellowship with Christ. To slight his church is to dishonor him. To honor him you must honor his church. Steadfastness in the apostles' doctrine, in fellowship, in his worship, in the breaking of

bread in his honor, in the offering of prayer in his name, is necessary for loyalty here and reward hereafter. The lives of the individual members must be good, clean; self must be lost in the general good; each must bear his share of the financial burden, and all must be workers to succeed. The church must grow with the growth of the race, and while we go back to the first century for its ideals, those ideals must be big enough to meet the twentieth-century demands of the twentieth-century life.

WASHINGTON, Pa. WALTER MANSELL.

ETERNAL LIFE

"For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12). You will observe that, while eternal life is a gift of God, it is contingent upon (1) a knowledge of the Giver and his sons and (2) an active, energetic life in harmony with that of knowledge. There are four prerequisites to eternal life—a four-square foundation, without which it is impossible to erect or construct a character capable of appropriating this wonderful gift of God—law which leads to light, light which leads to love, love which leads to liberty, and liberty which leads to life. God said, "Let there be light," and the king of day sends forth his beaming rays. As in nature, so in grace, God's word became flesh; in him was life, and the life was the light of men. The Father gave "him power over all flesh, that he should give eternal life to as many as thou hast given him." Observe these three gifts just mentioned.

They comprise everything. God gives Christ a people. Over that people, when he had died for them, God gives Christ authority, power and rule. And Christ, using the power, gives to them eternal life. Through Christ we are bound back or remarried to God by the love of the Father manifested in his Son. To know God is to be in communion and correspondence with him through Christ, not simply intellectually or abstractly, but personally. God, the great President of the Bank of Heaven, will not honor the check for eternal life for any one who will not honor his Son by laying up treasures on high. Our life here is in proportion to our observation, knowledge and experience. Those who put most into life get most out of it. Life consisteth not in the abundance of the things which we possess. The crown of life is at the end of the race, awaiting those who are faithful to the end. To know is to see and hear. "Look to Jesus now and live." "Hear ye him." To see and hear him is to know the Father. To know God is to love him. To love him is to keep his commandments. "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

"Mount up the heights of wisdom,
And crush each error low;
Keep back no word of knowledge
That human hearts should know.
Be faithful to thy mission,
In service of the Lord,
And then a golden chaplet
Shall be thy just reward."

In the gospel's offer of salvation, everything is based upon what Christ has done for us. He himself is the "Lamb of God, that taketh away the sin of the world."

It is no part of my present purpose to enter into the *rationale* of Heaven's grand remedy for human guilt. The theme is too broad for my present limits, too grand for one who feels himself but a child in the deep things of God. I assume it as certain that the salvation tendered in the gospel is not an unconditional salvation. The gospel itself is not a universal declaration of amnesty to sinners without a proviso or a limitation. The amnesty offered can only be enjoyed by complying with the terms prescribed. In making salvation possible, God has done just enough—nothing more. God proposes to meet and forgive the sinner at the right point. Infinite wisdom made man a free agent, and infinite Wisdom will not ignore that agency in saving him. God wills to save the sinner, but the sinner must put himself in a postion where God can bestow the boon in harmony with unchanging and eternal laws. What, then, must the sinner do? How many are the steps he is required to take? What are those steps? I answer: He must believe in Jesus Christ; this is the first step. He must heartily repent of all his sins; this is the second step. He must be solemnly baptized upon a confession of his faith in the Son of God; this is the third and last step required in the divine arrangement. I do not now argue the New Testament authority for the successive steps here laid down. For the present, this is assumed. Why do men need salvation at all? Because of sin. If, then, man be freed from sin, what need he fear? In a word, if man be freed from sin, life and death, time and eternity, are all his, for he is Christ's and Christ is God's. But there are two salvations: one, the first, from all the alien sins committed before conversion; the other, your eternal salvation of which Paul speaks in Rom. 13:11. "And now is our salvation nearer than when we first believed."

And again, Phil. 2:12: "Work out your own salvation with fear and trembling." "How shall we escape if we neglect so great a salvation?" (Heb. 2:3). As there is a divine and human part in salvation, and as God is faithful who has promised, will we be faithful and hear him say, "Well done, thou good and faithful servant"?

SPRINGFIELD, MO. W. E. HARLOW.

BROTHERLY KINDNESS

Brotherly kindness is not a doctrine, but a life, and at no time in the history of Christianity is it so much needed as now. Love is mightier than logic and its results as permanent as God. We must not impugn another's motives. We must not put into another's mouth what he has not said. We must not ridicule another's interpretation of the Scriptures. We must not speak discourteously of other communions, but, instead, we must believe in people and trust them. We must love those of other communions, and prove it by our courtesy when with them and by our defence of them when they are absent. We must not forget that the apostle said: "Do nothing through faction or through vainglory, but in lowliness of mind each counting others better than himself; not looking each of you to his own things, but each of you also to the things of others."

We must let nothing interfere with our practice of brotherly kindness. We must be as jealous in upholding this high principle of Christian life as we are in our loyalty to Christian baptism. If we are misrepresented or abused, we must take it kindly. The Christianity of dogma will never conquer the world, whether it is the dogma of the sixteenth century or the twentieth, whether it is written or unwritten; but a living, warm, brotherly

kindness, fed by the sacred heart of Christ, will conquer every tribe and nation. It has in it the power of the Holy Spirit, and in its practice we will be eager to love all—those who love us and those who love us not; eager to forgive every one for every offence; eager to defend others, and, best of all, eager to be a brother to the broken race. When we shall have thus comprehended brotherly kindness, we will have set ourselves afresh to a genuine fidelity to both Christ and the Book that reveals him.

PETER AINSLIE.

BALTIMORE, Md.

REMISSION OF SINS

That all men have sinned and have come short of the perfect standard of living, no sane mind can doubt. In other words, we are all sinners, guilty of wrong-doing. How shall we get rid of our sins? How shall they be remitted? These are life problems of great moment.

A human court may remit a fine, but it can not remit sins. Only Divinity can do that. Some charged Jesus with blasphemy because he claimed to forgive sins. When we sin we transgress God's law; therefore the forgiveness must come from him; it takes place in the mind of God. The only real evidence we can have that our sins have been forgiven is the consciousness of having met the conditions upon which God promised to extend his pardon.

Faith in Christ (expressed with the lips and life), repentance toward God and obedience to his commandments to be baptized and to arise walking in a new life —all these are necessary conditions for the remission of sins. The mistake that many young men make, is that they imagine that they will spend a few years in sin,

then turn to God and have him forgive their sins, and that no evil results will then ever come; whereas it is true in one sense that the evil effect of sin can never be obliterated. The memory of a murder committed will haunt and distress the soul, even though the laws of God and man have been met and satisfied. The white life in youth will make the golden days of sunshine for old age. The scars of spiritual wounds must always remain as a reproach and warning. Yet blessed be the name of God, for his love is deeper than human guilt is deep. W. T. Brooks.

"IMMORTALITY"

The instinct of immortality is as old as life. The idea permeates all religions and is the cry of every heart. We work in the present, but we live in the future. The future home, position, attainment, journey, pleasure, stand out as beckoning stars. This cry for the future does not end with future life attainments, but goes on and on beyond the grave and into eternity. Abraham looked for a city which had a foundation whose builder and maker was God. Paul said, "If in this life only we have hope, we are of all men the most miserable." Immortality has a thousand tongues proclaiming its reality. The absolute inability to destroy anything material is as a trumpet voice proclaiming it aloud from world's end to world's end. The form may change, but the amount of matter remains the same. One form gives way to another form, but is never destroyed. There may be death and decay of material life, but always is the resurrection in some other life. If, on this lowest plane, there is no sting in death, what shall we say of the human life, the human soul?

"If a man die, shall he live again?" has been on the lips of mankind oftener than all others together. Grown gray and seventy, the life that is, is overshadowed by the life that is hoped to be. Man flings up his arms, not into vacancy, but into reality, and sobs out his confession at a throne inhabited by Him who said, "Because I live, ye shall live also." And Jesus was not the first to proclaim the doctrine. Plato and Socrates affirmed it. The philosophies of the Indians were founded upon it. It is suggested by the dominion given man in this life. The inborn nature of man discloses it. There is something within him that can not be satisfied with the earth earthy.

If man is akin to God, God will not leave him when the body is cast off as a cloak. The future life is not deaf and dumb, but has a thousand voices, each one redolent with hope. He who in this life furnishes light for the eye, melody for the ear, truth for the mind, life for the heart, has provided immortality for the soul. Water for the fish, air for the bird, the jungle for the beast, is the answer to their need, and immortality must be the answer to the longing of the soul. Immortality depends not on possessing it now, but upon the assurance of the soul's new birth beforehand. One has only to read the soul of man to be convinced of immortality. What further proof need we possess than the statement, "Man was made in God's image"? If these voices disclose it within and without, revelation discloses it in no uncertain tones. It is unfolded upon every page of the Old Testament. Christ boldly taught it, both before and after his own resurrection, and is himself the highest evidence of the law. The best is always in store. The ancient Passover was but a prophecy of the Passover Christ. Sitting with him around his holy table each

Lord's Day is but a taste of the eternal joy of being with him forever. The thought of immortality sustains us in our trials, is joy in our sorrows, is hope in our death.

As the wonderful music of the chimes of St. Nicholas of Amsterdam floating out over the city called lord and peasant, prince and beggar alike, to stop and listen, so, like the tones of a golden bell of hope, wonderful, ceaseless, resistless, came floating down the ages: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and he that liveth and believeth shall never die."

"In my Father's house are many mansions. I go to prepare a place for you; that where I am, there ye may be also."

WALTER MANSELL.

WASHINGTON, Pa.

CONFESSION

"If thou shalt confess with thy mouth Jesus as Lord."—Rom. 10:9.

It is a difficult thing to confess Christ. Strong men tremble and grow pale as the issue is pressed upon them. Men of courage, men of action, dally and procrastinate and wait when the great decision is to be made. It is hard. Why?

It is "with the mouth." It is open and public. It is before the world, and these inmost things we should like to keep in the privacy of our own hearts.

It receives into his rightful place "Jesus as Lord." This is the crux. It enthrones Jesus in our hearts and gives him the rule over our lives. We stand committed, pledged—openly, formally. He is to rule. He is to be Lord of our lives. The form of the confession is "Jesus

is the Christ." Implied in the word "Christ" are the ideas of Prophet, Priest and King. To confess that Jesus is Christ is to receive him as Prophet, Priest, King —Teacher, Mediator, Ruler.

It ought not to be hard to do that, after all. I need him. I need him as teacher. I need him as mediator. I need him as ruler of my life. Confession is helpful rather than hard, a boon and not a burden. Its very publicity and formality are a strength to me and an assurance of final victory.

I. J. CAHILL.

CLEVELAND, O.

BAPTISM

Here in the twentieth century we find baptism in the church. It is not a twentieth-century invention. It is not a human device at all. The wisdom that devised it for the church was divine. The authority that placed it in the usage of the church was divine.

We should think of baptism entirely and always apart from the controversies that men have raised. Being a divine gift to man, we can think of it from that point of view with greatest profit.

I. *Its significance.* The New Testament conceives of it as a living picture, an enacted symbol of the burial and resurrection of Christ. This symbol being enacted by those who have separated themselves from sin, died to it, it therefore becomes a pledge to rise into a new life. "Baptismal vows" are therefore very real, very solemn, very comprehensive.

Their spoken form, the confession of Christ, pledges obedience to his Lordship. Their enacted form, the likeness of his burial, formally manifests submission to him.

II. *Its beauty.* The death, burial and resurrection of Christ are the great, solemn, significant facts of the gospel of our salvation. Baptism, picturing those facts, is beautifully, divinely appropriate. So solemn a ceremony should be separated from controversy and kept for devotion.

I. J. CAHILL.

CLEVELAND, O.

SANCTIFICATION

The word "sanctification" is from the two Latin words *"sanctus"* (holy) and *"facere"* (to make), and means to make holy, or set apart in a holy service or use. In the New Testament use of the word, it simply means to become a Christian, set apart in the service of God. "Follow after peace with all men, and the sanctification without which no man shall see the Lord" (Heb. 12:14). Then, in order to be *saved,* one must be *sanctified.*

The Old Testament Use of the Word.—God set apart both persons and things for his sacred service. "God blessed the seventh day, and sanctified it" (Gen. 2:3); that is, he set that day apart for rest and holy education. "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and *sanctified* them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, to sanctify them. And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him" (Lev. 8:10, 11).

The New Testament Use of the Word.—Jesus said: "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:36). Jesus was set

apart and sent from heaven to be the Saviour of the world. The man of sin is represented by such metaphors as "dead," "lost," "alien," "foreigner," "destroyed," "condemned"—any one of these words expressing his lost condition. The Christian, in contrast with the sinner, is "alive," "found," "a citizen," "regenerate," "converted," "sanctified," "born anew," "pardoned," "saved." These words are also synonymous and may be used interchangeably. The process of making a Christian out of a sinner is called "conversion," "regeneration," "new birth," "justification," "sanctification," "adoption." Any of these words will express the correct idea.

DIAGRAM.

The Sinner.	*Process of Change.*	*The Christian.*
Dead.	Regeneration.	Alive.
Lost.	Conversion.	Found.
Alien or foreigner.	New birth.	Citizen.
Unregenerate.	Sanctification.	Regenerate.
Condemned.	Adoption.	New creature.
Unconverted.	Justification.	Converted.
Destroyed.		Born anew.

Who Is Supposed to Possess It?—Not a special few, but God requires it of *every one* who would be saved (Heb. 12:14; 1 Cor. 1:12).

How Obtained?—Not a direct or miraculous gift from God upon chosen ones, but by the obedience to the truth and prayer (1 Tim. 4:4, 5; 1 Pet. 1:22, 23; Rom. 6:17, 18; John 17:19).

What Does It Require?—1. *Not a life of absolute sinlessness.* Paul addressed the church at Corinth as the "sanctified in Christ Jesus" (1 Cor. 1:1, 2), and then rebuked them for their sin of division (1 Cor. 1:

10-13). Paul rebuked Peter for not walking "uprightly," for his inconsistency (Gal. 2:11-14). Paul confessed his own weakness (Rom. 7:15-23), and had to "buffet" his body to "keep it under subjection" (1 Cor. 9:27).

2. *Nor that one can never be tempted again.*

3. *But an effort to live a holy life* (Heb. 12:14, 15).

BARTLESVILLE, Okla. R. H. FIFE.

WORSHIP

First: Avoid stiffness and mere dry formality. Such services are not spiritual or helpful. Keep out of ruts. As a rule, no two services should be exactly alike. Both sermon and songs should have variety and freshness.

Second: Morning services should, as a rule, be more solemn than evening services. I have found the following program, with variations to suit occasions, very satisfactory:

1. Orchestra Prelude.
2. Song—"Holy, Holy, Holy." (Audience standing.)
3. Invocation.
4. Song.
5. Scripture Reading.
6. Communion Song. (Two stanzas. Audience standing, elders and deacons coming forward while singing second stanza. Remain standing until thanks are given, one for the loaf and another immediately for the cup.)
7. Organ or orchestra voluntary may be played softly during communion service.
8. Offering. (Use plenty of deacons to wait on audience quickly and orderly. Pray for the offering before taking it. To save time, announcements should be made while offering is being taken.)

9. Special Song. (If not a solo or quartet, make it a rousing congregational song.)

10. Sermon.

11. Invitation Song.

12. Benediction.

Third: Avoid long services. Eliminate unnecessary preliminaries and announcements and tedious talks at the Lord's table. Prayers at the table should be brief and to the point. No time for long, set prayers. Every part of the service should sparkle with interest and be deeply spiritual.

The evening program may be similar in form, but with more music and of a more stirring variety. Whilst "My Faith Looks Up to Thee" or "Come, We that Love the Lord," are suitable for a morning service, "The Fight Is On" will be especially appropriate for the evening. Avoid a quick change from a fast, stirring song to a slow, solemn one in the same service, and *vice versa.*

Fourth: Elders and deacons should be thoroughly drilled so they can perform their work in the most orderly way. Elders should know how to *eld* and deacons how to *deak.*

Fifth: Reverence in the Lord's house. Some audiences act more like they are at a social gathering than at church for worship. People should enter and leave the house quietly and prayerfully. The leading members of the church should be near the entrance to greet and welcome strangers. The audience should never be scattered over a building. Seat the people closely so the emblems can be passed in good order.

Sixth: Ventilation. No service can be very fruitful of good in a close, stuffy room. Just before the sermon the audience should stand to sing, and open all doors and windows until the house is filled with pure air.

Seventh: No service should be closed without good fellowship. Handshaking becomes contagious, if only a few will start it. Everybody likes a sociable, handshaking church. ROGER H. FIFE.

BARTLESVILE, Okla.

REPENTANCE

In studying the gospel of the Son of God, we are naturally impressed with the great emphasis that is placed upon the subject of repentance. John preached it in the wilderness, saying, "Repent, for the kingdom of heaven is at hand." Throughout the entire ministry of our Lord he never lost sight of this all-important theme, but commanded men everywhere to repent and be baptized in the name of Jesus Christ, for the remission of sins. And so we should preach it to-day, in order to make men better, holier and happier in this life and to lead them into that sinless, tearless, deathless home above.

What is repentance? Some one says, "It is sorrow for sin." But is this all? Doubtless few men but at some time in their lives become sorry for the sins they have committed. Conscience-stricken and pricked in his heart, the murderer says, "I wish I had never done that;" but such is not repentance. The devils, who "believe and tremble," may, for aught we know, be sorry for their sins through all eternity and yet never repent. Their sorrow, as well as that of every man who is conscious of convicted guilt, is not repentance; it is remorse. The word "repentance" in the Scriptures means to change one's course in life. It is sorrow for sin with a determination to quit sin and to lead a new life. "Repentance, then, is something that stands between sorrow

for sin and the change of the life in which sins are abandoned and a better course of conduct begun." How are men brought to repentance? How is the stubborn will of man subdued so that he is willing to say, and does say, "O Lord, not my will, but thine, be done"?

Paul says, "He hath appointed a day in which he will judge the world in righteousness" (Acts 17:31). When God judges the world in righteousness every unrighteous man will be condemned, and only those who repent and turn to him will be saved. Here we have foretold the fearful consequences of those who continue in sin. But Paul tells us of another motive to repentance, and that is the goodness of God. "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). When we consider God's infinite goodness, his lovingkindness and tender mercy in urging men to turn away from sin, we see the highest motive that Heaven can offer in bringing souls to the Saviour of the world. The awful judgment against impenitent sinners on the one hand, and the goodness of God on the other hand, are two effective motives to bring sinners to repentance. If we repent not, we shall die in our sins, and if we die in our sins, the Master says, "Whither I go, ye cannot come." Repent, therefore, and turn to him that you may live forever.

CONNERSVILLE, Ind. L. O. NEWCOMER.

BLASPHEMY

God's kindness as well as his justice stands out in bold relief in all his teachings to men. To blaspheme, to take the name of God in vain, to use lightly or irreverently that name "which is above every name," that

name before whose majesty "every knee shall bow," is to by so doing damage the character of the one who pollutes his lips by an irreverent use of it when his whole being can be exalted by treating sacred things in a sacred way. Jesus prayed, "Hallowed be thy name." When men cease to hallow and honor the name of God and Christ, it is a short road to anarchy, rebellion and a degraded life. For the preservation of our nation, its flag must not be trailed in the dust or trampled in the mud. To keep the precincts of home sacred, the name of "Mother" must ever be in the links of the sacred three, "Mother, Home and Heaven." The careless handling of the name of our chief ruler and the custom of our papers of cartooning in exaggerated distortions the face and features of our President ought to be a crime punishable by law. Nothing helps so much to breed anarchy and disrespect for government. Teach people not to speak evil of the rulers of the people. Cry aloud against all forms of blasphemy or slang that mixes the name of God and Christ with our conversation in a careless or irreverent way. The old copyists of the Bible always wiped their pens before writing the name of Jehovah. I have made it the rule of my life never to abbreviate the name of God or Christ, never to begin either with a small letter or to use or allow to be used in my home the names of either, except in reverence. Men who blaspheme the name of God daily would not allow the name of wife or mother handled so by others. How foolish, wicked and degrading, then, it is to swear. Foolish because the man that swears, serves the devil for nothing and boards himself. The devil may pay something for lying, stealing and many forms of sin, but he expects the poor, foolish swearer to sin for nothing and become sillier than a fish that can be

caught on a naked hook. Blasphemy is wicked, God-dishonoring and self-degrading. God has said, "I will not hold him guiltless who taketh my name in vain." "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (Jas. 5:12).

R. R. Hamlin.

GIVING

Some one has said that giving is like using tobacco. A little at first makes one sick, but as the habit grows we can not do without it. The difference between those who give and those who do not is illustrated by the Jordan River and the Dead Sea. The Jordan gives and is fringed with verdure, and is called a blessing as it flows on. The Dead Sea gives not, and lies surrounded by desolation and death. The preacher who is too careless or cowardly to urge upon his people the joy and blessedness as well as the cheerful duty of giving is committing a crime against his church, his family and his successor, and he speedily makes way for the latter. If I were a millionaire minister and had no need of the salary, I would still teach my people to give. Nothing ties people to a work or cause like putting something into it. My little twelve-year-old son has something like fifteen to twenty dollars in a certain bank. You can not convince him that it is not the best bank in town. "Give, and it shall be given you." "The liberal soul shall be made fat" was the wisdom of Jesus. In teaching men to give to preacher, church, missions, benevolence, etc., I am but saving them from themselves and the devil. I would as soon think of allowing my people to cultivate

the habit of covetousness as the habit of theft, for they are all classed together in the Scriptures. We preachers have been too apt to teach men all other graces, but let them learn for themselves the grace of giving. Lead your people, when occasion demands, to large, liberal, hilarious giving, and you will find that there is nothing that will be a sweeter experience in their lives. Teach men to give now and not wait for their estate to be administered upon. Teach them to covet the joy of giving. Preach it, sing it, talk it, pray it, and your people will happily respond and esteem you a hundred-fold more for having taught them. R. R. HAMLIN.

WHAT IS THE HEART?

"Blessed are the pure in heart: for they shall see God."

Paul says: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). The heart is the source of all good and evil in men's lives. Like the stream on the hillisde, if the fountain from which it issues is pure, the stream will be pure; if the fountain is impure, then the stream will be poisonous. Thus Solomon says: "Son, keep thy heart with all diligence, for out of it are the issues of life."

I. What is the heart in the spiritual sense? Not the emotions or affections merely, but the whole intellectual and moral being. The following are said to be done with the heart: Thinking (Matt. 9:4), reasoning (Mark 2:6-8), understanding (1 Kings 3:9), believing (Rom. 10:10), meditating (Ps. 19:14), desiring (Rom. 10:1), loving (Deut. 6:5), hating (Lev. 19:17), purposing (Dan. 1:8), rejoicing (Ps. 33:21), obeying (Rom. 6:

17). Thus the heart includes all the intellectual and moral and spiritual functions of the soul.

II. How do we know the condition of the heart? First, by the actions of the individual. Jesus said: "A good man out of the good treasure of his heart bringeth forth good things; the evil man out of the evil treasure of his heart bringeth forth evil things" (Matt. 12:35). Thus evil thoughts, surmisings, purposes in the heart, will find expression in the life and character. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Second, the condition of the heart is known by the words and conversation. "Out of the abundance of the heart the mouth speaketh." Again, "Out of the heart proceed evil thoughts, murders, thefts, false witness, blasphemies." The things uppermost in the heart will find expression in language.

III. The necessity of a change of heart. Jeremiah the prophet says: "The heart is deceitful above all things and desperately wicked" (Jer. 17:9). Jesus said: "The heart of this people is waxed gross, and their ears are dull of hearing," etc. (Matt. 13:15). Sin has depraved the heart of man. The heart of the sinner must be wholly changed in conversion. This was the great truth taught by Jesus to Nicodemus the Pharisee. "Marvel not that I say unto thee, thou must be born anew" (John 3:7).

But what is involved in a change of heart in the conversion of the sinner?

1. A change of understanding concerning sin and its results. Sin blinds the eyes, deceives the judgment, sears the conscience and blasts the life. See Paul's commission to the Gentiles (Acts 26:18).

2. A change of affection. "Where your treasure is, there will your heart be also" (Matt. 6:21). The heart

turns from the love of sin to righteousness, from evil to good, and darkness to light, from the love of worldly things to heavenly realities.

3. A change of will. The sinner submits his will to the dominion of sin and evil, passion and appetite, error and selfishness. In turning to God with the whole heart, the will is surrendered to the authority and dominion of Jesus as Lord. Thus Saul of Tarsus exclaimed: "Lord, what wilt thou have me do?" (Acts 9:6).

IV. How is the heart brought into harmony with God? Not by a miraculous or supernatural act of Deity or the direct operation of the Holy Spirit, but by the Spirit of God acting through Christ and his gospel. The heart is purified by faith (Acts 15:9). Faith cometh by hearing the word of God (Rom. 10:17). Thus the sinner is born again (1 Pet. 1:23).

No impure heart shall enter heaven, no vile presence cast shadows on the streets of gold, no polluted soul shall cross the threshold of the gates of pearl.

"Blessed are the pure in heart: for they shall see God."

R. W. ABBERLEY.

CINCINNATI, O.

PEACE

(Isa. 9:1-7; Col. 3:15.)

What? A state of quiet or tranquility; freedom from agitation or disturbance; calm; repose.

For whom? For the individual, the home, the nation, the church, the whole world. What a blessing is peace. How we should "seek peace and pursue it."

Can it be? It would not be difficult in a perfect environment with perfect powers of adaptation; but as

perfection in neither of these is possible to us in this world, it is apparent that it is not easy to live a life of peace amidst the distractions of our complex civilization.

It is possible; for was not our Saviour looking toward this time and these conditions when, scanning the future, he said to his disciples, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you" (John 14:27)?

The world can not give it. The world says plenty produces peace. But, in truth, peace produces plenty and we may live in peace in spite of pinching poverty.

Contentment helps. Discontent and peace may not dwell together, but contentment opens wide the door for peace to enter, and "godliness with contentment is great gain."

Peace is profitable. Peace is constructive, never destructive, and, as Ruskin says, "the world would yet be a place of peace if we were all peacemakers, but so long as we choose to contend rather with our fellows than with our faults, so long, truly, the flaming sword will still turn every way, and the gates of Eden remain barred close enough, till we have sheathed the sharper flame of our own passions, and broken down the closer gates of our own hearts." To live peaceably with all men makes easy a life of peacefulness, and prosperity will follow.

Not secured by compromise. Peace may not be procured by compromise, but must ever rest on the firm base of justice (Ps. 89:14; Luke 10:37; Rom. 12:18-21), "and earthly power doth then show likest to God's when mercy seasons justice."

Perfect peace is promised him whose mind is stayed on God (Isa. 26:23). Claim this gracious gift through

the "obedience of faith" (Rom. 16:26), working by love (Gal. 5:6), that you may have the full assurance of hope (Heb. 6:11), and "the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4:7).

He is Prince of peace (Isa. 9:6). His kingdom is peace (Rom. 14:7). His subjects are messengers of peace (Isa. 52:7; Matt. 10:13; Jude 2). Their message is the gospel of peace (Eph. 6:15) for all the world (Matt. 28:19; Mark 16:15).

Blessed are the advocates of this gospel—the peacemakers—for they shall be called the children of God (Matt. 5:9).

MORTON L. ROSE.

COLFAX, Ia.

COURAGE

The most damning word in our vocabulary is "coward." The most heartening is "courage."

"He who loses wealth loses much.
He who loses friends loses more.
He who loses courage loses all."

"Will anybody give England a new type of young man, the nation's pride?" asks Richard Whiteing in "The Yellow Van." The same question might well be asked for the church. And when that young man is found he will be one in whose make-up courage is dominant. For courage is a fundamental virtue. All moral lesion is the outcome of cowardice. No man becomes noble and great-souled until he is "very courageous." Brave men are honored by their fellows. By God, too. He is looking for such in the pulpit, in politics and in education. They are needed everywhere.

But there is courage and courage. There's the spec-

tacular sort that is seen in the heat of battle. The courage of Waterloo, Gettysburg, Mukden. The courage that depends on the stimulating presence of fellow-fighters. That's the courage of the tiger—the brute in us. The other type, and higher, is that which is born full oft in isolation. Worms, Florence, Edinboro, are the significant names here. This is the courage of the godlike in us. How marvelously rare is this moral courage! How wonderfully common the other! Daniel's courage outranks David's, for David smacked overly much of the first type. It was indeed a courageous thing for a shepherd lad to tackle a giant, but he had an army behind him. Daniel was a lone captive Jew. The one is the courage of the physical, the other of the spiritual.

This higher courage has its roots in faith. So this conquering quality is not a gift that only a select few may possess. It is Heaven's equipment for all who will seek it. Courage to preach the truth and not stop to feel the pulse of the congregation before delivering the message; courage to say "No" when everybody is saying "Yes;" courage to tell the truth when by a little "white lie" you might gain some material advantage; courage to do your duty in obscurity while others may be in the light of popularity, because they have forgotten there is such a stern word as duty; courage like Tom Brown's, kneeling to pray amid the jeers of the dormitory; courage like Chrysostom's, rebuking the Empress of Eudoxia to her face for her lax morals; courage to champion the cause of your God as quickly as you would the cause of the woman you love. Courage of this sort has its roots deep in faith.

Of all courageous hearts, Jesus is chief. Once he was the popular hero. Crowds followed him gladly. Then his popularity waned. The crowds dwindled

away. The twelve were tempted to go too. "Will ye also go away?" And in the end they all forsook him and fled. It takes a mighty courage to carry on one's work in the face of such things. He made himself of no reputation. He was willing to be called a sinner if by associating with sinners he could lift them to higher levels. He sets his face steadfastly to go to Jerusalem, knowing full well what awaited him there, but he goes content to give his life a ransom for many. That's courage. That's heroism. That's bravery. Like it earth has seen none. It is the "example" He has given us.

"Since I must fight if I would reign,
Increase my courage, Lord."

COLUMBUS, O. T. L. LOWE.

POWER OF THE WORD

"Where the word of a king is, there is power."—Eccl. 8:4.

Our subject is "The Power of the Word of God." This was shown first in the creation of earth and heaven and all that in them is (Gen. 1; Ps. 33:9; Heb. 11:3; 2 Pet. 3:5-7). By speaking to man directly, God taught man to speak to God, to man, to the intelligent creation below man. Then God speaks to man through men and women, and these utterances are called "The word of God" and have power. After a time men begin to write down these words, and then we have "The Written Word of God." Of these writers, Moses was the first and Ezra (or Malachi) the last in the Old Dispensation. Their "Written Word" had power. (Neh. 8:5-9; 2 Kings 22:10, 11; Jer. 23:29; Ps. 119:9-11, 50, 105; Mark 4:1-11; 1 Cor. 15:1-4; Rom. 15:4; 2 Tim. 3:15.) Jesus was "the Word of God in flesh." The Word

can be an image of the Lord (Heb. 1:3) and an expression of the will (John 1:1-14). The "Word in flesh" had power. See his *physical miracles* (Matt. 4:23; Mark 4:39; Mark 5:41; Luke 7:14; John 11:43, 44). They were mainly intended to prove that he had power to perform the invisible and spiritual miracle of forgiving sins (Matt. 9:1-6).

After his ascension to heaven, Jesus inspired and sent out apostles, and they preached and wrote and that which they thus gave to the world is called "Scripture," and "The word of God" (Matt. 10:18-20; Acts 4:19, 20; Acts 8:14; Acts 11:1; Rom. 10:6-10; 2 Pet. 3:16). As such it had and still has power.

It is the seed of the kingdom, whether that be symbolized by the vegetable or animal world (Matt. 13:1-23; 1 Cor. 4:15; 1 Pet. 1:23).

All of the products of a kingdom are in the seed of that kingdom, and the seed of the kingdom of heaven is "The word of God." Some plants have no trunks, some no leaves, some no flowers, but all have seed. We judge the power by what it produces. The word of God, if lived and preached, has power to confound all gainsaying (Acts 6:9, 10; 1 Cor. 1:18-31). It has power to produce all necessary conviction for sin (Heb. 4:12; Acts 2:37). It will produce the faith that saves the soul (John 20:30; Acts 2:41; Acts 11:13, 14; Acts 26:16-18; Rom. 1:16; Rom. 10:17; Jas. 1:21).

It will produce spiritual growth and development (Acts 20:32; 1 Pet. 2:1, 2).

It will produce liberty, both for the body and the soul (John 8:31, 32).

Other words die away in the hideous stillness of life; all others are lost in the roar of the flood of death: "The grass withereth, the flower fadeth; but the word of our

God shall stand for ever" (Isa. 40:8; 1 Pet. 1:24, 25). Take three admonitions: one from Isaiah (8:20), one from Jeremiah (23:28, 29), and Paul's dying charge to Timothy (2 Tim. 4:1, 2), in full confidence, always remembering that "where the word of a king is, there is power."

JAMES VERNON.

HENDERSON, Ky.

PRAYER

I. *Elements of Prayer.*

1. Thanksgiving (Eph. 5:20). The heathen have no word for thanks. How unnatural the child who never renders thanks to a loving Father.

2. Adoration (Matt. 6:9). "Our Father, hallowed be thy name."

"O worship the King,
All glorious above."

3. Confession. We approach God, not like the Pharisee full of self-love and self-righteousness, but like the humble publican. "If we confess our sins, etc." (1 John 1:9).

II. *Conditions of True Prayer.*

1. In the name of Jesus (John 14:13).

2. Ask in faith (Jas. 1:5, 6). Many prayers are unanswered through lack of faith. But while some talk of the unreasonableness of prayer, and its involving a suspension of the laws of nature, etc., shall men of faith deny the present power of God? God is imminent, he is everywhere; not a blade of grass grows, or an insect wings in flight, or a sparrow falls, without our Father's watch-care. Doubters take too narrow a view of the laws of nature and ignore the spiritual and unseen forces of God's universe.

3. Ask in accord with the divine will (Jas. 4:3). "Ye ask and receive not because ye ask amiss."

III. *Why Pray?*

1. Man needs divine sympathy, a sense of the divine presence. God had but one sinless Son, and how often Jesus prayed. Before every great crisis in his life Jesus spent much time in prayer. Before his temptation, at the selection of the twelve, the sending forth of the 120 disciples, before Calvary, how he prayed! So in the hour of loneliness and the stern struggle with sin and sorrow men turn instinctively to God.

2. We need prayer for power and service. Luther said, "I can not get along without three hours a day in prayer." The prayer that does not get a man off his knees to do something is the emptiest thing in the world. Jacob triumphed by prevailing prayer and became Israel, "a prince." Prayer is the Christian's vital breath. Satan trembles for his kingdom when he sees a Christian on his knees.

"Lord, teach us to pray." R. W. ABBERLEY.

CINCINNATI, O.

HOPE

Man is the monarch of these realms: the past, the present and the future. In the past he wields the scepter of memory; the present, the scepter of reason, and in the future, the scepter of hope. Of this hope we would emphasize these things:

1. *It is native to the soul.* It is as natural for the child to hope as it is to sleep or wake or drink. It is mother's milk. It requires experience to teach it to doubt, but it hopes as naturally as the flower sheds its perfume and the lamp sends out its light. Experience

helps the migratory bird in many things—in the finding of its food, in the evading the fowler's net and the huntsman's bullet—but it knows instinctively when to leave the cold waters of the northern lakes and seek the southern seas.

2. *It is helpful in life.* It makes and keeps us young, for Hope and Youth have a common mother. It gives us courage. The best work of the physician is to inspire hope in his patient; the best work of the teacher is to inspire hope in the pupil; the best work of the commander is to inspire hope in his soldiers. And there are many in the army of the Lord, discouraged and ready to give up, whose lives would be transformed if the flame of hope could be rekindled in the soul. Hope in the soul gives vision to the eye, hearing to the ear, strength to the arm and spring to the step. It is a light diet, but, oh, how stimulating! So long as we hope, we go forward, but when hope departs we hesitate, we halt, we tremble, we doubt, and then we sink down into the "Slough of Despond." The death of hope is like the setting of the sun; it leaves us in darkness. Hope makes us happy.

> "I laugh, for hope is happiness with me.
> If my bark sinks—'tis to a happier sea."

3. *It is our comfort in death.* There is no sadder scene in all the world than old age without hope. Behold the picture. See that old man trembling under the weight of years. His eye is dim, his ear is deaf, his hand is palsied, and he is as weak as a child again, but the innocence of childhood is gone, and the wickedness of a long life, like a millstone about his neck, is weighing him down into the gulf of despair. He looks back over the dreary waste of life with bitter regret, and forward to the future with anxious fear, and he curses the day

in which he was born, and he calls upon the mountains to fall upon him and hide him from the face of his God. But how glorious is age when brightened by hope. It reminds us of Moses standing on the summit of old Pisgah, with God and the angels near him, and the promised land just across the narrow Jordan. "Let me die the death of the righteous, and let my last end be like his."

M. M. DAVIS.

DALLAS, Tex.

ETERNAL LIFE

There are many reasons why we believe in the endless life promised by the Lord. Let us mention some of them:

1. *Because of our heart yearnings.* As the wings of the bird and the fins of the fish imply an element adapted to them—air and water—so this always present and almost inextinguishable desire for eternal life implies its existence. As the Creator would not mock the natural yearnings of these lower creatures, surely he will not mock them in his own children.

2. *Because of the shortness of life.* There is a fig-tree standing at the north window of my study, and it has stood there for years, but has never borne any figs. This is not because it does not desire and strive to bear them, but the season is too short. With the coming of the breath of spring it always puts forth its leaves and buds and for a time it looks as if we would have the rich, ripe fruit. But before it can ripen, the frost comes and our hopes are blighted. Even so it is with our souls. The season between the cradle and the grave is so brief that we can not bring to maturity the fruits of the spirit, and so the endless summer of eternity is

needed for the full development of the plans and purposes only begun in the flesh.

3. *Because of the demands of love.* The mother hen loves her young, and cares for them, and fights their battles for a little while; but in a few weeks she casts them off—"weans" them—after which they are no more to her than the offspring of any other mother. Not so with human mothers. When the babe is born she greets it with a love as deep as eternity, and as endless. The child may grow into a man and become mighty among men, or he may become more degraded than a brute, but he is still her child, and the mother love follows him wherever he goes, and clings to him whatever he does. Or, it may be that the babe dies in infancy, and with empty arms and aching heart she follows the little boy to the grave. Years come and go—many of them—but she never forgets her darling babe, and she cherishes with ever-increasing hope the thought of meeting it again. Will not the good God, who thus binds them together by the imperishable bonds of love, reunite them? Did not Israel's poet-king, when standing by the casket of his little child, voice the eternal truth in parental love: "I shall go to him, but he shall not return to me."

DALLAS, TEX. M. M. DAVIS.

FORGIVENESS

(Matt. 18:35.)

In the teaching of Jesus, forgiveness is fundamental. It is the Christian's *"sine qua non."* "Forgive as we forgive" is his own putting of it, and no amount of homiletic juggling can make it mean other than that. It is a distinctively Christian idea. In days of old it was "an eye for an eye." Forgiveness was the unexpected

thing. Plutarch says that on the monument to Sulla in the Campus Martius at Rome was this inscription: "No friend ever did me so much good or so much harm but I repaid him with interest." Jesus, as Carnegie Simpson so illuminatingly says, made forgiveness operative. Nothing quite commends a man as this spirit. What makes a greater impression? What so clothes a man with power? Portia's famous description of mercy in "The Merchant of Venice" is nothing but a keen putting of the power and the beauty of forgiveness. "To err is human; to forgive, divine." Never is a man more godlike than when forgiving. The greater the heart, the less room there is for the memory of a wrong. "Revenge is sweet," says the proverb, but it is not so. It is bitter. Revenge puts one a million miles from heaven. Revenge is the weapon of fools.

In Mosquito Indian "to forgive" is "to take a man's fault out of your heart." Forgetfulness is the implication of forgiveness. Forgiven must spell forgotten. There is a fine phrase somewhere that speaks of the "loving forgetfulness of God," based on Jer. 31:34: "I will remember thy sins no more." Ah! to be children of the heavenly Father, men must forget as they forgive. If not, then up rises an interrogation mark. The unforgiving spirit is a pitiable, childish, lamentable, weakening thing. It results in two calamitous things—closing the avenues of usefulness and spiritual impoverishment. For the Christian, there can be no such thing as grudging forgiveness. In "Ivanhoe," one of the characters says, "I will forgive you as a Christian," and Wampa, the jester, who stands near, says, "Which means he does not forgive her at all." "Till seventy times seven." Grudgeless and limitless. It is this wonderful overplusage, this second-mile spirit, that makes Christianity the charm and

the inspiration of the ages. Whittier's words go to the heart of the matter:

"My heart was heavy, for my trust had been abused,
Its kindness answered with foul wrong;
So, turning gloomily from my fellow-men,
One summer Sabbath day, I strolled among
The green mounds of the village burial-place;
Where, pondering how all human love and hate
Find one sad level; and how, soon or late,
Wronged and wrong-doer, each with meekened face,
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend and none depart;
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling I forgave."

COLUMBUS, O. T. L. LOWE.

AUTHORITY

What is authority? It is defined by the Standard Dictionary to be: "The right to command and enforce obedience; the right to act by virtue of office, station or relation; as, the authority of parent over child; the authority of an officer." Authority is of two kinds: Primary, which grows out of the relation of those who have the right to command those whose duty it is to obey. Second: Delegated authority, which can be given to another by the party holding primary authority. The fountain of all primary authority in religion is God. We are his and he made us; we are the creatures of his handiwork and the product of his intelligence. He is our Maker, our Preserver and our bountiful Benefactor, and has, therefore, the absolute right to command, and it is our absolute duty to unquestionably obey. But our heavenly Father has rarely seen fit to govern men by his personal and primary authority. He has delegated

that power to others, and rules by his representatives.

In considering delegated authority, the first delegation was from the Father to the Son, as will be seen from the following Scriptures. Heb. 1:1: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The Son himself says: "The word which you hear is not mine, but the Father's who sent me." "No man knoweth who the Father is, but the Son, and he to whom the Son will reveal him." And the Son closes his life on earth and prefaces his great commission to the apostles with the statement: "All power in heaven and in earth is given unto me; go ye therefore, and teach all nations;" and, under the inspiration of that commission, they went forward, teaching a lost world that "God is in Christ, reconciling the world to himself."

The Son stands nearest the Father in delegated authority. He is the "brightness of the Father's glory and the express image of his person." "It hath pleased the Father that in him all fulness should dwell;" and when the Father acknowledged him after his baptism, he said, "This is my beloved Son, in whom I am well pleased; hear ye him." He was not only the delegate of God on earth, but he is the "image of the invisible God," and he said to his doubting disciples, "He that hath seen me hath seen the Father."

We now reach the second step in the transfer of delegated authority; namely, transfer from Jesus Christ to the apostles. And the second step in divine authority is Christ in the apostles. In the transfer of authority from the Father to the Son, there was no danger of error or mistake. The Son, being as divine as the Father, could receive without misunderstanding all that

the Father communicated. But the apostles are human, with all the weaknesses and imperfections that pertain to humanity, and there is danger, therefore, that they may misapprehend or misunderstand the communication which Christ makes to them because of their imperfections. It becomes necessary, therefore, for some power or influence to be exerted on their minds to preserve them from error and from mistakes, either in taking in, or in giving out, the lessons which they are to receive; hence, Christ promises them the Holy Spirit, which is to guide them into all truth in the conveying of this gospel to the world. This is made evident by a number of Scriptural passages. Christ says to his disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you." In commenting upon this in later years, the apostle said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teach-

eth, but which the Holy Spirit teacheth." It is evident, therefore, that Jesus saw fit to impart the Spirit to his apostles that they might make no mistake in making known his will to the sons of men. Just as Jesus was the representative of God on earth, so the Spirit-guided apostles are the representatives of Jesus upon the earth for the purpose of making known his will to the sons of men. Their teaching is Jesus' teaching; their commandments are the commandments of Jesus, and their authority, the authority of Jesus. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." Would you receive God? Receive Jesus Christ whom he has sent. Would you receive Christ? Receive the apostles whom he hath sent.

We have now reached the stage of the final transfer of delegated authority. When the apostles completed the revelation of the will of God in Jesus Christ, it became the perfect law of liberty to which nothing could be rightfully added; from which nothing could be rightfully taken away. The object of the baptism of the Holy Spirit and its divine guidance was to insure against mistakes in the revelation of the gospel. That object having been attained, there is no more necessity for special illumination by the Spirit. Men talk of being led and guided and controlled by the direct operation of the Spirit. Such men talk blindly and madly. In the history of a religious fanaticism, there has hardly been a single case of an infatuated or misguided man who has not made a similar claim. The same is true of wicked and designing imposters. "That man to-day who is led by the Spirit is led by the truth, and the man who walks not according to the teachings of the apostles walks not according to the Spirit." The man who teaches men to disobey the plain commandments of the apostles can not

be guided by the same Spirit that inspired them to proclaim those commandments. The same Spirit which leads an apostle to proclaim a truth will not lead any one else to ignore or to disobey that truth. All attempts to add to the words of the apostles, or to subtract from them, or to substitute other teaching in the place of their teaching, is of the devil. The devil had no opportunity to corrupt the truth as it proceeded from the Father to the Son, neither had he an opportunity to corrupt it as it proceeded from the Son to the apostles, but his time arrived when the apostles proclaimed it to all mankind: "Those by the wayside are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." The unfolding of divine authority may be marked by the expression, God in Christ, Christ in the apostles, and the apostles in the world.

Z. T. SWEENEY.

NEW YORK CITY.

THE MANIFESTATION OF GOD'S LOVE

(1 John 4:7-5:3.)

"God is love. Herein was the love of God manifested."

INTRODUCTION.

Wherever you find love, you will find the manifestation of love; for love can no more hide itself than the flower its fragrance, the sun its light, or the bird its song. If a man loves his country, he will show it both in his life and by his ballot. If a man loves his family, he will show it by setting the right example before them. If a man loves God, he will show that love by keeping his commandments. So if we hear that God is love, we

will look for the showing of that love. He has manifested his love

IN NATURE.

1. *In our earthly home.* When a father loves his family, he will build the nicest home his resources will justify, and adorn it with pictures and glorify it with music. So God has given us a beautiful home, ceiled with blue, curtained with vapors, carpeted with grass and our table loaded with luxuries.

2. *Our heavenly home.* Ingratitude often leads to a loss of inheritance, but our Father is preparing a still better one.

3. *In all his creatures.* Affection displayed by the domestic animals is a part of the divine nature, and every act of kindness and benevolence reflects it. This is the wisest way to deal with man, for he can be drawn, but not driven.

IN THE BIBLE.

1. *In telling us our origin.* We are curious to know about beginnings of nation, history, man, world. Only satisfactory account in Genesis.

2. *In telling of our fall and the remedy.* The nature and power and consequences of sin fully set forth. Just as physicians are telling of nature of disease germs. Then the remedy for sin. The gospel is "good news."

3. *In telling our destiny.* It answers the world's greatest question, "If a man die, shall he live again?"

IN THE INCARNATION.

1. *God is a Spirit—hence this need.* Man in the flesh could not understand God in the spirit. Heard of God's power and goodness and mercy and love, but when saw Jesus stilling the tempest, healing the sick, forgiving the sinner and dying on the cross, the world realized as never before these spiritual realities.

2. *So John says, "in this," or "herein."* He forgets nature and revelation and thinks only of this *supreme* manifestation in the death of Jesus Christ.

3. *The obligation placed on us.* To love him and to show our love to him. He wants first our love, just as a wife wants love from her husband. God knows if we love him we will serve him. W. F. TURNER.

NORTH YAKIMA, Wash.

SALVATION

In the gospel offer of salvation, everything is based upon what Christ has done for us. He himself is the "Lamb of God, that taketh away the sin of the world." It is no part of my present purpose to enter into the *rationale* of Heaven's grand remedy for human guilt. The theme is too broad for my present limits, too grand for one who feels himself but a child in the deep things of God. I assume it as certain that the salvation tendered in the gospel is not an unconditional salvation. The gospel itself is not a universal declaration of amnesty to sinners without a proviso or a limitation. The amnesty offered can only be enjoyed by complying with the terms prescribed. In making salvation possible, God has done just enough—nothing more. God proposed to meet and forgive the sinner at the right point. Infinite Wisdom made man a free agent, and infinite Wisdom will not ignore that agency in saving him. God wills to save the sinner, but the sinner must put himself in a position where God can bestow the boon in harmony with unchanging and eternal laws. What, then, must the sinner do? How many are the steps he is required to take? What are those steps? I answer: He must believe in Jesus Christ; this is the first step. He must

heartily repent of all his sins; this is the second step. He must be solemnly baptized upon a confession of his faith in the Son of God; this is the third and last step required in the divine arrangement.

I do not now argue the New Testament authority for the successive steps here laid down. For the present, this is assumed. Why do you fear the judgment of God? Because of sin. If, then, man be freed from sin, what need he fear? In a word, if a man be freed from sin, life and death, time and eternity, are all his, for he is Christ's and Christ is God's. But there are two salvations; one (the first) from all the alien sins committed before conversion; the other, your eternal salvation of which Paul speaks in Rom. 13:11: "And now is our salvation nearer than when we first believed." And again, Phil. 2:12: "Work out your own salvation with fear and trembling." "How shall we escape if we neglect so great a salvation?" (Heb. 2:3). As there is a divine and human part in salvation, and as God is faithful who has promised, will we be faithful and hear him say, "Well done, thou good and faithful servant"?

SPRINGFIELD, Mo. W. E. HARLOW.

CHANGE OF HEART

The word "heart" is used 1,011 times in the Bible—747 times in the Old Testament and 164 times in the New Testament. A subject that is mentioned so often should command our reverent study. The question of "change of heart" forms an important part in the doctrines of the Protestant churches. Much confusion has arisen through diverse teachings, by accentuating emotional experiences above the simple teachings of the Scriptures.

The first question to be answered is, "Does the Bible teach that the heart needs to be changed?" The plain answer is that it depends upon the state of the heart to be considered. If the heart is completely bad, it needs to be completely changed. If it is partly bad, it needs to be changed in so far as it is wrong. When one believes with all his heart, any change in that respect would be for the worse—a change from faith to disbelief. It is certain that the doctrine of total depravity is unscriptural, that no heart is completely corrupt until the unpardonable sin has been committed. When a heart is totally depraved, every avenue for the admission of the gospel is closed and there is no possibility of any change.

But the general statement holds true that the Bible teaches that every heart needs to be changed, and the supreme purpose of Christ is to work this transformation. It is a process, and not a single act or experience. It is essential that we know, first of all, what the heart is. This can be determined by substituting in each text where one word occurs, another word that will give a clear and unequivocal meaning. Five different words will suffice to do this in the 1,011 Bible references.

The word that will be used most often is "mind." Primarily, the word "heart" is equivalent to the word "mind." If this word could always be substituted with complete sense, change of heart would simply mean change of mind from disbelief to faith; but mind will not always suffice, for we read in Phil. 4:7, "Hearts and minds."

The word that can be substituted next often is "affections." Next to this is "will." There is a class of passages where it is difficult to find any one word that will supply a clear meaning. They indicate one's whole relationship to the divine message, either its total rejec-

tion or acceptance. Perhaps the word "attitude" will best express this meaning.

The other word that we will need to use in this investigation is "life," which includes all the others and is the end to which all else ministers.

It is very evident that, if these five words embrace the content of the word "heart," a change of heart would necessitate a regeneration of the mind, affections, will, attitude and life. The mind is changed by evidence or testimony and the result is faith. The affections are changed by a life or example or ideal that produces love. The will is changed by a motive that induces a right choice. Loving the right and choosing the right constitute repentance. True repentance is not simply an emotion; it must eventuate in a decision for the right. The attitude of the heart towards Christ, as manifested to the world, is changed in a public confession of faith, the acknowledgment of his Lordship.

Life is begun anew when its state (condemned, dead —defiled) is renewed. It is very easy to be confused at this point. Baptism is represented as the act of obedience that marks this change; but it is not the outward act seen by the eyes of men that constitutes this, but the burial of the soul, the death to sin and the resurrection in a new kingdom, the renunciation of the old and the allegiance to heaven's King. Baptism becomes both the representation and expression of this supreme dedication. It follows that the conscience is renewed. The soul stands in the presence of the cross, life's supreme tragedy and victory, and receives its ransom. "Hearts sprinkled from an evil conscience, and bodies baptized in water" (Heb. 10:22). It inevitably follows that with the death of the old and the putting on of the new the whole character and conduct of life becomes trans-

figured. This change is evidenced by faithfulness. The following is a representation of this great subject:

HEART

Does it need to be changed?

Acts 8: 21; Rom. 2: 5; Luke 8: 15; Ps. 24: 4; Ezek. 36: 26.

Mind

Matt. 13: 15; Mark 2: 8; 11: 23; Prov. 23: 7; Acts 8: 22; Rom. 10: 10; John 14: 1; Matt. 15: 19; Matt. 9: 4.

Faith

Eph. 3: 17; Acts 15: 9; Acts 8: 37.

Affections

Col. 3: 2; Matt. 6: 21; Mark 12: 30.

Love

Luke 12: 34; Matt. 15: 8

Repentance

Jas. 4: 8; Acts 28: 27 Rom. 2: 5.

Will

Luke 21: 14; Ps. 51: 17.

Choice

Acts 11: 23; Josh. 24: 15; 1 Cor. 7: 37; Luke 21: 34.

Attitude

Heb. 3: 8. Acts 7: 51.

Confession

1 John 3: 20; 2 Tim. 2: 22.

LIFE

Matt. 5: 8; 2 Tim. 1: 5.

State

Eph. 4: 8; Col. 4: 8; Jas. 4: 8; Acts 5: 3.

Baptism

Rom. 6: 17; 2 Cor. 1: 22; Heb. 10: 22.

Conscience

Acts 2: 37; Acts 7: 54; Heb. 10: 22; 2 Tim. 1: 5.

Pardon

Rom. 5: 5; 2 Cor. 4: 6; Gal. 4: 6.

Conduct

1 Cor. 7: 37; Rom. 2: 29.

Faithfulness

Col. 3: 22; 1 Thess. 3: 13; 1 Pet. 3: 15.

FULLERTON, Cal. BRUCE BROWN.

PRAYER

It ought to be easier to believe in prayer now than at any time in the history of the world. Once, if a man wanted to ask a friend for help, he had to be face to face with him or within voice call. In such an age, to

the average man God must have seemed beyond reach.

Then telegraphy was invented, and men could send others messages and their prayers for aid to friends on the other side of the world and could get a prompt reply. But this required a wire, and there were no wires to the throne of God.

Then wireless telegraphy was invented, so that now a man can give his appeal to his friends broadcast without the aid of a wire. His petitions have wings now and search vast areas for an answer.

When the "Republic" was in distress off the banks of Newfoundland, the wireless operator sat at the keys and called for help. His prayers traveled tirelessly; they winged their way through the fog and the darkness and over the weary waste of waters. Again and again he sent forth his prayer for aid, and the prayer was heard and answered, and not a passenger or sailor lost his life when the ship sank.

Why should it any longer be thought a thing incredible that our prayers should find their way to the heart of God? But in wireless telegraphy the sending instrument must be keyed like the receiving instrument. So the soul of the man who prays must be in tune with the spirit of the great Father to whom the petition is sent. If the unforgiving man prays to be forgiven, there is no instrument in heaven that can receive a prayer sent in such a fashion at that.

"But," some one may say, "laws are the habits of God. He governs the universe by law, and these laws are insatiable, as are also all the mighty forces of the universe. God will not interfere with these laws or hinder the operation of these forces to answer our prayers, even if he does hear them, so what's the use to pray?" Well, I am only a man, but I can answer my

child's prayer in spite of certain laws and forces that try to hinder me. This child's helplessness appeals to me for a shelter. My love prompts me to answer that appeal. I go out into the fields to get stone for the foundation. Two of the mightiest forces in the universe stand in my way. Inertia grips the stone and attempts to keep it where it is, and but for my will it would have its way. Gravity, that force that holds the world together, attempts to hold that rock where it is and tries to thwart my purpose; but, in spite of these mighty forces, neither of which I can annual or change, I do answer my child's prayer. I put force against force and law against law, and overcome and conquer and rear this shelter for my child. If I, an earthly father, can find a way to give good gifts to my children, how much more shall our heavenly Father know how to give good gifts to them that ask him.

CAREY E. MORGAN.

NASHVILLE, Tenn.

BLASPHEMY

Defined.—Blasphemy is the profane attitude of man. This attitude at once inspires in the blasphemer a spirit of self-exaltation, placing him in a sphere of unrestraint. Having severed the bonds that held him in loyal allegiance to God and all things sacred, it becomes an easy task to assume superiority and with a feeling of impunity attack the name, the power, the authority and the sacredness of God and Christ, the Holy Spirit and the inspired Word. With his belligerency thus declared, the blasphemer becomes the enemy of all things pertaining to the divine.

Danger.—Having assumed a defiant attitude toward Divinity in utterance and life, the blasphemer falls under

the fearful condemnation pointed out by Christ, who said, "He that exalteth himself shall be abased;" and again of blasphemy, "It shall not be forgiven." His whole life is committed to a warfare against the Infinite, and he alone assuming the risk. He takes the risk of all consequences here and rejects all help and hope hereafter.

Position.—Having pointed out in general the dangers of the blasphemer, his position is obvious; it is one of defiant independence. Disregarding the Divine, blaspheming the Holy, and declaring his defiant independence of all these, he rises to the self-erected pinnacle of absolute superiority. Profaning the Holy, defying the Divine and rejecting the higher rule, he is the enemy of God, in a state of rebellion against all law, and at war against all that is good. His position is unenviable and pitiable.

Loss.—In this defiant attitude and rebellious state, the blasphemer's loss is greater far than he can appreciate or words express. He loses, first, God, who said, "No other gods before me," for he has made himself superior to God. He loses next that greatest of all embellishments of human character, holiness, for he has defied and rejected Him who said, "For I am holy," and becomes lost to the source of all true holiness and righteousness. In this he loses the softening and restraining influence of spiritual law, without which character can not be made sublime.

Servitude.—Having suffered the loss of God, holiness and spiritual law, the blasphemer becomes the servant of degraded and unrestrained self. He has divorced God, spurned holiness and denied the Christ in his rejection of the Holy Spirit. Disregarding all these, he is rendered the helpless victim of his own passion and

pride, to serve these unrelenting and extortioning taskmasters with no hope of reward nor of satisfying their exacting demands. He thus becomes, instead of the monarch of his own existence, the bondservant of unrewarding infidelity.

End.—The end of blasphemy follows first in its logical conclusion, and second in its results. The logic of the situation is that God is denied, his Son rejected, his Spirit spurned, and his covenant with man abrogated. Blasphemy, therefore, abases God and all things divine, putting all things sacred below the level of the self-exalted blasphemer.

The results that follow are sad indeed. The life is godless, its hopes a delusion. Infidelity supplants faith and leads to doom. Rebellion displaces submission and makes the blasphemer the enemy of all that is good.

If God, under the reign of law, demanded the life of him who blasphemed, what, think ye, will be the end of him who under the administration of grace blasphemes that which is holy and true? E. G. HAMILTON.

PORTSMOUTH, O.

CHANGE OF HEART

(Jer. 17:9; Matt. 5:8.)

INTRODUCTION.—*The subject as a study theme.* In few instances has any subject suffered more at the hands of modern religious teachers. It has come in many instances to mean only a vague sentimentalism; an occult emotionalism of little value.

The subject is one of vital importance since the condition of the heart decides the issues of life (Matt. 12:34, 35; Mark 7:21; Luke 6:45). The heart is the workshop where thoughts, desires, purposes and passions

are wrought out. "As a man thinketh in his heart, so is he." This explains why Jesus said, "Blessed are the pure in heart: for they shall stand before God," and at the same time declared that men shall be judged by their words and deeds. If the natural heart, under the virus of sin, is deceitful above all things and desperately wicked, then the heart must be changed if we shall ever be justified. What, then, is the Scriptural significance of a change of heart? Is it more than feeling? Is the heart simply the circulatory organ of the physical body? Or is it like the heart of oak, the very center of man's being, from which everything else radiates?

I. *Scriptural Survey of the Purpose and Function of the Heart.*

1. The heart is the seat of the understanding. Men think in their hearts (Luke 9:47). It is the source of reason (Mark 2:8), and men understand with their hearts (Matt. 13:15). Hence thinking and reasoning lead to a correct understanding.

2. According to the Scripture, the heart is the mainspring of human *affection.* With it we either love God, which is our supreme duty (Matt. 22:37, 38), or we love our earthly treasures (Matt. 6:19-21). "Love not the world, neither the things of the world, for the friendship of the world is enmity with God."

3. The heart of heart is the very throne-room of the soul. Here the imperial *will* is sealed in regal power. "According as every man has purposed in his *own heart,* so let him do" (2 Cor. 9:7). The heart controls the will (1 Cor. 7:37)—the will to do the things we love to do.

4. *Conscience,* the monitor of the human soul, stands hard by the throne to direct the will, either approving or disapproving the life. "If our *hearts* condemn us, God

is greater and will condemn" (1 John 3:20). Thus the law of life is written on the tablets of the hearts of men (Rom. 2:13-15; 2 Cor. 3:3).

In contradistinction of a doctrine of mere sentimentalism, the Scripture defines the heart as the seat of the understanding, the affections, the will and the conscience; or the intellect, the sensibilities, the will and the moral judgment of good and evil.

If the Scriptures so consider the heart, do thy provide adequate means for a change of the whole man, creating a new man, thus making peace? Is this change instantaneous and does God use more than one means? Is the change miraculous or only natural, or is it both?

II. *How the Heart is Changed.*

1. The understanding is changed by the evidence of testimony: "Faith comes by hearing, and hearing by the word of God." The only justification is based upon an intelligent faith (Rom. 10:6-15).

2. The affections are changed through love as manifested in Christ Jesus and his cross. "We love him because he first loved us and gave himself for us."

3. The *will* is changed through or by the motives presented in the gospel: the attainment of a Christlike life, the joys of heaven and escape from death.

4. Conscience is changed by doing. It is only thus that our hearts are sprinkled from an evil conscience in the washings of baptism. In every recorded case of the results of conversion in Acts, joy and approval of conscience were a result, not an evidence of a change of heart.

Conclusion (summary): Faith in Christ changes our thought of sin. Repentance changes our love from the sinful things of the world to God. Confession changes our allegiance from sin to Christ. Baptism changes our

state from condemnation and alienation to justification and reconciliation to God, and all together bring peace and joy of an approving conscience and a loving Father God.

W. B. TAYLOR.

BETHANY, W. Va.

POWER OF THE WORD

With a spirit akin to that of him who wrote, "Blessed is the man whose delight is in the law of the Lord," should we meditate upon the Word whose power we may feel. With a vision before him of a happy, pious man actuated in all his dealings, by day by the unfailing principles set forth in God's word, and in his wakeful moments by night meditating upon the whispering of God's Spirit, we have the Psalmist's mind-picture of the upright, crystalizing truth in acts by day and drinking from the unfailing fountain of truth when alone with God. He has set his seal that that Word is a power in his life.

As Jesus Christ climbed the heights leading to Calvary he looked across the hilltops of all the past and let his gaze rest upon the plain of God's first recorded word, and, of all he saw, said, "Search the scriptures; for in them ye think ye have eternal life: and these testify of me." He believed them true and himself the emancipating personification of the Word when he said, "Ye shall know the truth, and the truth shall make you free." And of all that was yet to be revealed he said, "When he, the Spirit of truth, is come, he will guide you into all truth." The liberating, enlightening and uplifting power of the Word is once more attested, and by Him who spoke as one having authority.

The power of the Word pointed out finds its inherency, first, in its vitality. Jesus, appropriating to him-

self the distinction of being the Word personified, and recognizing his eternal existence, said, *"My words are life."* And of the words that Jesus spoke and the truths he enacted, John by the Spirit is made bold to say, "Believing, ye might *have* life." With the thought of his own existence being interrupted neither by time, sorrow, suffering nor death, the Christ contemplated an endless ministration of power by the Word whose existence was co-eternal with himself, and said, "I have given them thy word."

The next notable power of the Word dependent upon its inherency is found in the fact that it is also spirit. "My words are spirit," said he who was "the Word made flesh." While we may not fully comprehend the nature of the Spirit nor accurately determine the limitations of his sphere, yet we may and do recognize and receive his power in our lives. Thus, the Word, being spirit and Spirit-filled, comes into the heart and life possessed of all the power belonging to the Divine Spirit. Then it follows clearly that whatever power the Spirit imparts to us may also come into the believer's life by allowing God in his word to have his way.

In the appropriations of the Word us-ward, its first power is discerning. Being vital, powerful and keen, it discerns the inner and motive agencies of the life. This scrutinizing by the Word is the Spirit's power to "convict us of sin, of righteousness and of judgment to come." It is God's power in his word to reveal man unto himself.

Having made clear the inconsistency of sin, the Word comes in cleansing power to help and bless. By taking heed thereunto, the errors may be removed and the whole life purified.

Again, the appropriation of God's grace in his revealed word is its sanctifying power. When Jesus com-

muned with the Father as he stood at the close of his work in earth and with a desire for the sufficiency and efficiency of his apostles, he said to the Father, "Sanctify them through thy truth: thy word is truth."

The truth is the same to-day. The Word is the same just now. The sanctifying power of the Word remains, and by its divine power all men may be enlightened in mind, purified in life, and brought to God. As of old, men were exhorted to "preach the word," may all who teach and preach hear the admonition and give answer in loyal proclamation and life. E. G. HAMILTON.

PORTSMOUTH, O.

THE HOLY SPIRIT

(2 Pet. 1:2-4; Gal. 5:22; 6:9; Rom. 8:13.)

There is no divine life in man aside from that which is begun, carried forward and consummated by and through the Holy Spirit. Our creation was by the brooding power of the Spirit; indeed, all life is by his quickening power. The creation of the world, the birth of its Redeemer and the begetting of the divine life in every Christian is by the Holy Spirit, through the word of God. The beginning of the church was by his power and guidance, for none other than the Spirit of God could know the kind of God and hence could give the conditions upon which God would pardon. The apostles could testify to the resurrection of Jesus, but they alone could not testify that he had been exalted at God's right hand of authority and power.

I. *This God's plan.* Christ became partaker of our nature in order that we might be partakers of the divine life, which is holy. This constituted the expediency of Christ's going away. The Holy Spirit takes the place of

his personal presence to his disciples. If he were here on earth, only a few disciples could enjoy the helpfulness of his teaching and personal guidance. Now that he has gone to the Father, he has sent the Holy Spirit to abide with us all and always, and to be a helper in every time of need. It is the Spirit that helpeth our infirmities (Eph. 5:16; Rom. 8:26; Gal. 5:16, 17). This is the new and abiding presence (John 14:16-18; 16:7). His mission is to guide the church into all truth; to quicken their minds to the teaching of the Master; to fill Christ's teaching with new light and meaning, and to glorify Christ in the thought and lives of his disciples (John 14:26; 16:14).

The Holy Spirit is the Spirit of prayer and communion with God (John 16:22-27; Gal. 4:6). It is the spirit of filial intimacy; and, dwelling in us, intercedes for us when human speech fails (Rom. 8:26, 27). The end and aim of God in this spiritual dispensation is that we may be holy even as he is holy. Christ is not a substitute for personal righteousness and goodness, but produces the same in his followers. "To will and to do his good pleasure" is because of the divine presence in our lives.

II. *This is God's purpose.* The motive inspiring our creation was that we should be his children and worthy of a place in his life and love. "He created us for good works" and that we should go and bear the fruits of the Spirit" (John 15:8; Gal. 5:22-25). God is a social Being, and as such can never be satisfied until all his children are gathered into his own bosom. While Christ is at the right hand of God to make intercession for us, the Holy Spirit is here on earth in Spirit-filled men pleading with the world for God; and it is in Christ that God and man meet for a holy fellowship.

"The Spirit beareth witness with our spirit, that we are the sons of God, and joint-heirs with Jesus Christ." (Rom. 8:16, 17; 1 John 5:7; Heb. 10:15.) How the two can witness together is a perplexing question to many. Indeed, it is inexplainable to those without his testimony. The Holy Spirit gives the terms of reconciliation and our spirit accepts those conditions. The Holy Spirit demands faith in Jesus Christ, witnessing for him; our spirit testifies that we do believe. The Holy Spirit says, "Repent," and only the penitent soul can answer, "I do." The Holy Spirit gave baptism as God's way of inducting men into Christ (Gal. 3:27; Acts 2:38), where there is no condemnation, and our spirit alone can testify of the sincerity of our obedience. The Father has not only promised the remission of sins upon obedience, and that we should enter into Christ, but that his Spirit shall be given to abide in each disciple, producing the fruit of a godly life (Acts 2:38; Gal. 5:22-25).

The Holy Spirit is not an influence. He is God—a practical definition of whom is love, goodness and holiness impersonated. While the Son is the outgoing of all this to the world, the Holy Spirit is the presence of God in his church, bringing the world to God, by restraining from evil and impelling to all that is good. The Holy Spirit operates not only through the Word in conversion, but also through Spirit-filled men and women (Matt. 5:16). Thus the Holy Spirit is carrying to completion the work of both the Father and the Son.

III. *The results of this divine life.* The results are marvelous; forgiveness, reconciliation to God, fellowship with him and the brethren, victory over sin, and a Christlike life, with its result and fruit of love, joy, peace, longsuffering, gentleness, goodness, faith, meek-

ness and self-control. Thus being partakers of the divine life, it will be as impossible for death to hold the disciple in whom the Spirit of God dwells as it was for death to hold his Christ; and hence heaven with all its joys is assured to those who are sealed with his presence (Eph. 1:13, 14). Strangest and most wonderful of all results of this wonderful reincarnation is the glory it brings to the Father-God who needs us and loves us (Matt. 5:13, 14; Eph. 7:14; John 15:8). It is through a Spirit-filled humanity that Christ is to destroy death and him who hath the power of death, even the devil. Only a Spirit-guided messenger could have established the church of God; only a Spirit-filled church can do his will; only a Spirit-filled life is acceptable to its Master; only a Spirit-aided humanity can triumph over the world, the flesh and the devil; only a Spirit-won soul is prepared for God's eternal presence. W. B. Taylor.

Bethany, W. Va.

MALICE

In civil law, malice is a very comprehensive term. It includes any wicked or mischievous intention of the mind; any depraved inclination to mischief; any intention to vex, annoy or injure a person without just cause or excuse; any wanton disregard of the rights or safety of others.

Even willfulness is at law treated as malice. Divine law does not tolerate this or any iniquity. It says, "He that is glad at calamity shall not be unpunished," and, "Rejoice not when thine enemy falleth, and let not thine heart be glad when he is overthrown." Happiness is not secured through malice. Shakespeare says: "Deep malice makes too deep incision; forget, forgive."

Stephen chose the better way and for his enemies prayed, "Lay not this sin to their charge." In this he was like our Master, who prayed, "Father, forgive them, for they know not what they do." Do these mean to justify evil-doers in their wicked deeds? By no means, but their own pure lives show the ugliness of the lives of those about them and their words add to the self-condemnation of the malicious mobs.

The gospel groups a horde of iniquities and warns against them all. In 1 Cor. 5:8; Eph. 4:31; Col. 3:8, 9; and Tit. 3:3, we find these: Anger, bitterness, clamor, disobedience, envy, evil-speaking, falsehood, hateful, hating one another, lust, maliciousness, vice, wickedness, wrath, and, as though fearful lest some form had been omitted, the writer adds, "and all malice," and urges, "from these turn away." What a horrible brood of vipers they are, and malice is mother of them all! Those who practice such things injure not only the objects of their evil purposes, but also many others; and themselves become entangled in a web of their own weaving, and perish. Much hatred hurts the hater more than it hurts the hated, for many are too cowardly or too prudent to execute the plans of their malignity or mischief, and these commit moral suicide by cherishing within their own hearts their malignant thoughts. We understand, then, what the law means by intent, and what the Bible means by "As a man thinketh in his heart, so is he," and, "Keep thy heart with all diligence, for out of it are the issues of life," and, "Blessed are the pure in heart." We must not understand, however, that the state is malicious when it apprehends and punishes violators of the law. Laws are for the protection of all, and even lawbreakers are entitled to a hearing and defense. Nor is the church chargeable with malice when administering

discipline to those who transgress the divine law. There are the ordained means of protecting the state and the church from those that devise iniquity.

COLFAX, Ia. MORTON L. ROSE.

HONOR

Scripture references: Rom. 12:10, 17; 2:7, 10; 13:7; 1 Cor. 12:22, 23; John 5:23.

I. *The pursuit of honor is man's highest aim.*

1. To pursue honor is not to seek fame; a man may become famous for his infamy.

2. To pursue honor is not to court prominence; a man may become prominent through self-promotion.

3. To pursue honor is to seek excellence, and excellence is realized through service.

II. *The possession of honor is man's highest achievement.*

1. It insures his self-respect, without which there can be no character.

2. It maintains his regard for his fellows, without which there can be no happiness.

3. It perfects his devotion to God, without which there can be no destiny. E. W. THORNTON.

CINCINNATI, O.

AUTHORITY IN THE CHURCH

The question of authority is absolutely fundamental in religion. If one believes in the authority of Mohammed, he is a Mohammedan. If he believes in the authority of Joe Smith, he is a Mormon. If he believes in the authority of the Pope, he is a Romanist. If he believes in the authority of some ecclesiastical body, he

is a denominationalist. If he believes only in the authority of Christ, he is a Christian only.

We are coming to know that all authority is inherent in God, whether that authority be civil or religious. The only question incident to this discussion is who represents that authority in the kingdom of God. We are just coming to know that which Christ proclaimed—that all authority is delegated of God. He said to Pilate, "Thou couldst have no authority against me, except it be given thee from above." Be careful how you use that authority is strongly implied. As to his own claim of authority he said, "All hath been given unto me," given by the Father—God. It was upon this authority that he sent forth his disciples, outlining his program. It was by this authority that he sent the Holy Spirit, who gave the terms of admission into the kingdom and who guided the apostles in the establishing of the church, and no less authority can change those conditions or the terms of pardon.

Any delegated authority, to be effectual, must be embodied in noble personality and sustained by a royal character. It is here that authority has always failed in human hands, but the divine Son of God is triumphant.

In his personal ministry, Christ never appealed to the recognized standards, but taught as one having authority. When crowned with thorns, he claimed to be King, and upon the cross he proclaimed divine authority in granting the blessings of paradise to the penitent robber. But not until his victory over death and the grave, not until after his ascension and coronation, did he claim "all authority in heaven and upon earth." His authority is either supreme in the church or there is no authority No truth needs to be emphasized more to-day than the regnancy of Jesus Christ. There are many people who

are willing to accept him as Saviour who are not willing to let him reign absolutely in their lives.

In modern church life there are three rival claimants to the authority of Christ in the lives of those who claim to be Christian, to say nothing of the reign of sin in our mortal bodies; these are *reason,* the *church* and the *Bible.* According to our fundamental thesis that all authority is inherent in God, there can not be sources of authority in matters of religion. There are not three kings, but one. There may be agencies through which that divine authority is exercised, but can not originate nor dictate that authority.

Reason is that by which we apprehend the authority of God as revealed in Jesus Christ and by which we apply it to our lives. If reason were the source of authority, it would result in religious anarchy, because there would be as many standards as there are minds to reason. The church of Christ is not an anarchism nor even a republic, but an absolutism with Christ as its Lord and King.

The church is not the source of authority, since its only authority is in its divine Lord. It is his body to obey his will "who is head over all things to the church." The church may speak with authority only as it is filled with his spirit and represents his mind and will. The church has no authority in itself; surely none to change the expressed commands of its King. The minister has no authority, but only the privilege of service. The elder has no authority in himself, but only the joy of an humble shepherding of the flock. He should be eyes to the body. Some men are trying to cause the church to fear the authority of the eldership, when their holiest ambition should be to cause the church to love them for their Christlike lives and service. If they poured out

their lives for the flock as did the good Shepherd, there would be no question about the authority of the eldership. This is but a remnant of that spirit manifested by the Romish Church, which forsook the service of mankind and appropriated to itself the honor which belonged to its Master. All such exaltation shall be humbled.

The Bible can not be the source of authority, since its only authority is because it is the word of God concerning his Son.

This position removes us from the old contention between Roman Catholic and Protestant churches—the one for an infallible church, the other for an infallible Book—and centers our thought and hearts upon the infallible Christ, presented by the Book of unimpeachable truth, and commits us to his authority, which is the authority of love.

There are two kinds of authority in the world: the authority of fear, represented by the governments of the world, the purpose of which is to restrain from evil; and the authority of love, represented by the family and the church, the purpose of which is to inspire to nobler deeds and a purer life. "Let this mind be in you which was also in Christ Jesus," "whose meat was to do the will of him that sent him," contains the only solvent of the world's every problem. It will unite the church, evangelize the world and bring the kingdom of God to its full fruition.

We have scarcely been willing to trust the authority of love, hence our religious emotions are commingled with fear and doubt. "Perfect love casteth out all fear." These things have belonged to the infancy of the church, but when that which is perfect is come, that which is in part shall be done away and we shall usher in the Golden Age of Christianity.

This position of exalting Christ to be head over all things to his church has its practical effect on us in the doctrines to be believed, the basal truth of which is that Jesus is the Christ, the Son of the living God; in the commands to be obeyed, to repent and be baptized into Christ; in the ordinances to be observed, baptism at the beginning of the Christian life and the Lord's Supper, a perpetual memorial in the church, both testifying of Christ's obedience to death and triumph over the same, a pledge and seal to all who manifest his spirit; and in the life to be lived, for "he that hath not the Spirit of Christ is none of his."

This settles the perplexing questions of name to be worn; the action of baptism; the subject of missions—no man can claim to be Christian who does not possess a passion for the salvation of the whole world; it will decide the character of our home life, our business activities and our pleasures. Only by enthroning Christ in every heart and serving in his name can the church fulfill its mission, which is twofold—to bring men and women into Christ, and to grow them up into his likeness. We shall never see the glory of the church until it recognizes the glory of its Lord. W. B. TAYLOR.

BETHANY, W. Va.

SANCTIFICATION

What does the term "sanctification" signify? *"Sanctus"* means "holy." *"Facere"* means "to make." Therefore, to make sacred, to set apart, to consecrate, to hallow. State of being purified or set apart. Dedicated.

What is the Bible use of the term? A few questions, with Scripture quotations, will make this plain.

1. WHAT DOES THE TERM "HOLY" MEAN?—Its proper meaning is *suitable*. Recall the expressions "holy oil," "holy nation," "holy vessels," "holy priesthood," "holy vessels." It is evident the word does not mean *perfect* or *sinless*. It means "something set apart to the worship or service of God."

2. BY WHAT POWER DOES SANCTIFICATION COME?

God is the source. Jude 1:1: "Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called: mercy unto you, and peace, and love, be multiplied."

The Father hath sanctified. John 10:34-37: "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not."

Jesus also sanctifies. Heb. 13:12-14: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come."

Christ also sanctifies the church. Eph. 5:25-27: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." 1 Cor. 1:1-3: "Paul, called *to be* an apostle of Jesus Christ

through the will of God, and Sosthenes *our* brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ."

The Holy Spirit sanctifies. Rom. 15:16: "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

Sanctified by the word of God. 1 Tim. 4:4-6: "For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

Sanctified by the Lord Jesus and the Spirit of God. 1 Cor. 6:10, 11: "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Must sanctify ourselves. Num. 11:18: "And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt: therefore the LORD will give you flesh, and ye shall eat." Lev. 11:44: "For I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall

ye defile yourselves with any manner of creeping thing that creepeth upon the earth." Lev. 20:7, 8: "Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God. And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you." 1 Sam. 15:4, 5: "And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice."

3. WHO MAY BE SANCTIFED?

Offering made for all, therefore *all* must be sanctified. Heb. 10:11-14: "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."

Whole congregation to be sanctified. Joel 2:15, 16: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet."

The Lord God must be sanctified in men. Ezek. 39:27, 28: When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I *am* the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land,

and have left none of them any more there." Ezek. 20: 41: "I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen." Isa. 29:23: "But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel."

A fast or a feast may be sanctified. Joel 1:14, 15: "Sanctify ye a fast, call a solemn assembly, gather the elders *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD, Alas for the day! for the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come."

Jesus sanctified himself. John 17:19: "And for their sakes I sanctify myself that they also might be sanctified through the truth." The santification of which Jesus speaks in this place is consecration of the whole creature to the spiritual purpose of the service of our heavenly Father; to give up everything in order that His will may be accomplished; to do that will to the very fullest. This is perfect sanctification.

To be sure, this sanctification in itself does not necessarily imply any change in the thing that is sanctified. When Moses sanctified or consecrated the tabernacle and the altar and the vessels and the garments of the priests, etc., all these things remained just what they were before, and the only difference was the purpose to which they were assigned.

When Jesus Christ, the Son of God, said, "And for their sakes I sanctify myself," he did not mean he became absolutely pure; he was already that. He did not mean he got rid of his sins; he had none to put away.

When he sanctified himself there was no change in him. His absolute holiness remains what it was before. He is still himself. There is no change because of the consecration. Sanctification demands the absolute surrender of every faculty and force of our being to God. To be set apart entirely to do the will of God. In so far as this is our purpose, we have a measure of sanctification. Of course purification is necessary in order to make complete surrender possible. If we are to undertake to be "laborers together with Christ," we must have in ourselves that purity, that faith, that godliness, that consecration we would see manifest in others. If we are to bless mankind, we must begin by ourselves, rising above ourselves, seeking ever and ever more entire devotion to the Lord. It is only by beginning within and seeking to be what Christ was, that it is possible for us to do his holy work.

It is not your money, your time, your labor, that your God wants you to give—it is *yourself*. The gift of these other things will follow.

"Take my life, and let it be
Consecrated, Lord, to thee."

CINCINNATI, O. E. J. MEACHAM.

SALVATION

"How shall we escape if we neglect so great salvation?" (Heb. 2:3).

The matter of greatest moment to every individual is the matter of *salvation*. The most important question that ever trembled upon the lips of man is the one asked of Paul and Silas by the Philippian jailer, "What must I do to be saved?"

I. The question is a *personal* question. "What must

I do?" We are not to despise that which is done by parents, preachers, Sunday-school teachers, companions, etc. The teaching, the example, the prayers, the pleading, the love of others, help to safeguard and to influence our lives. Those who love us do much for us that we may come to an appreciation of the value and importance of "this great salvation."

But, after all, the question has in it a necessary personal element. There is the necessity of personal choice. There is the necessity of a personal faith and obedience.

II. The individual is active, not passive. "What must I *do?*" Not how must I *feel,* but what must I *do?* The religion of Jesus Christ is always active. It is not something you *get,* but something you *do.* "Pure religion and undefiled before God the Father is this; to visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (Jas. 1:27). To speak of "getting religion" is absurd—is not even good nonsense. "Blessed are they that *do* his commandments, for they shall have a right to the tree of life and shall enter in by the gates into the city" (Rev. 22:14). "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom, but he that *doeth* the will of my Father which is in heaven." Be assured that if one is ever saved, he must "do the will of the Father."

III. The doing is *imperative,* not optional. "What *must* I do?" There is a divine "must" in the matter of salvation. We constantly rejoice to stand in "the liberty wherewith Christ has made us free," but no man can truly honor and serve Christ unless he does his will. There are many things in many matters that we can do or leave undone, just as we choose, but in the matter of *salvation* we have no choice only to hear the voice of the great Commander, believe what he says, obey what he

commands, become and be *what* he requires *and* as he requires, live as he directs and trust him for what he promises. We *must* deny self, take up our cross and follow him. We must comply fully with his terms.

IV. The "what" to do to be saved is all-important. "Lord, to whom shall we go? Thou hast the words of eternal life." No man can afford to go wrong here. No man can afford to mislead others. Better far go wrong in medicine or in law or in science or in philosophy, etc., than to go wrong in our answer to this all-important matter. Some things are fundamental because fixed by eternal, divine authority.

1. If saved at all, it must be through Jesus Christ. "No man cometh unto the Father but by me." Christ said it. There is, then, no room for doubt or questioning.

2. We must comply with the terms proposed by the Saviour. The sinner should not presume to dictate his own terms.

3. To doubt Christ's statements and to ask for additional evidence of pardon is to doubt his veracity and prove ourselves unworthy of his great salvation. The individual who doubts the word of Christ doubts Christ. To doubt is disloyalty.

Finally, then, what does God's word say about salvation?

"He that believeth and is baptized shall be saved" (Mark 16:16).

"Except ye repent ye shall all likewise perish" (Luke 13:3).

"There is therefore now no condemnation to those who are in Christ Jesus" (Rom. 8:1).

"He that endureth to the end, the same shall be saved" (Matt. 10:22).

"There is none other name given under heaven among men whereby we must be saved" (Acts 4: 12).

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4: 18).

My friend, where are you to-day? ***

CONVERSION

There are three questions which come up in connection with the general subject of conversion; one of them is both asked and answered in the Scriptures, and the other two are answered, and therefore asked by implication.

I. *What must I know to be saved?*

Jesus said, as recorded in John 8: 32, "Ye shall know the truth;" but what truth did he mean? If you will read John 14: 16, John 17: 17 and 1 Cor. 15: 1-4, you will find that God's word, and Christ who was the Word made flesh, and the gospel which tells of Christ's death, burial and resurrection, combine to form the truth that must be known. But how much of all this must be known? Read 1 Tim. 1: 15. Know enough to take Christ as your Saviour according to his will.

II. *How must I feel to be saved?*

1. There must be feelings that precede and result in conversion. Paul says in 2 Cor. 7: 10 that "godly sorrow worketh repentance unto salvation." And the people on the day of Pentecost were "pricked in the heart" so that they cried out in anguish, "What shall we do?"

2. There must be feelings which follow and are the result of conversion. After the eunuch had been baptized he "went on his way rejoicing" (Acts 8: 39), and in Gal. 5: 22 Paul says that the fruit of the Spirit is love, joy, peace.

III. *What must I do to be saved?*

Throughout the New Testament teachings on conversion the following steps are always expressed or implied:

1. Believe. (John 3:16.)
2. Repent. (Matt. 4:17.)
3. Confess. (Matt. 10:32.)
4. Be baptized. (Mark 16:16.)
5. Follow Christ. (Mark 8:34.)

E. W. THORNTON.

CHRISTIAN UNION

TEXT.—"That they all may be one."

Scripture lesson to be read responsively, Eph. 4:1-16.

In New Testament times there were congregations here and there throughout Judæa, Samaria and Galilee, but were all a great unit, so that Acts 9:31 says: "The church throughout all Judæa and Galilee and Samaria had peace, being edified." Acts 4:32 says: "The multitude of them that believed were of one heart and soul." Christian union was a fact in the beginning; it is not a fact now. Let us make three inquiries:

I. *Is Christian union according to good sense?*

Unity means oneness, concord, agreement, harmony. The absence of unity means division, discord, disagreement, strife.

1. The absence of unity exists.

2. The absence of unity is a hindrance to success, hence is inexpedient.

3. The absence of unity is contrary to the eternal fitness of things, hence is unwise.

4. The absence of unity springs from ignorance, prejudice and ill-will, hence is unworthy.

5. The absence of unity is contrary to the expressed will of Christ, hence is wrong.

II. *Is Christian union according to the Scriptures?*

For reply to this question read John 17:30, 31; 10:14-16; Eph. 2:19-22; 1 Cor. 3:9; Eph. 4:11-16; Col. 1:18; 1 Cor. 1:10, 12, 13; 3:4, 5; 12:25, 26; Phil. 1:27; 2:2, 3; Rom. 12:10; 15:5-7; Eph. 3:20, 21; 4:2, 3.

III. *Is Christian union a possibility?*

1. It will be possible when people take Christ at his word.

2. It will be possible when practice accompanies theory in the Christian's program.

3. It will be possible when the salvation of the world from sin becomes the Christian's chief concern.

E. W. THORNTON.

MEEKNESS

"Showing all meekness toward all men" (Tit. 3:2). The quality of "meekness" is of sufficient value and beauty to be classed with *compassion, kindness, humility* and *longsuffering*. (See Col. 3:12.) It is hard to find a definition for meekness. We can not adequately portray its meaning by the use of synonyms. Perhaps the two ideas of which the words "mild" and "gentle" are the signs will help us get the right understanding of "meekness." Combine the two words just mentioned and lift them to the superlative degree and you have something like the New Testament idea of meekness. Now read once more the words found in Tit. 3:2, "Showing all meekness toward all men." Just think on these words seriously for a few moments. Don't be in a hurry to get away from them. Memorize them. Hold them fast.

What about it? How many people do you know who

are doing the thing all are here exhorted to do? Begin at home to do your counting. "All meekness . . . all men." Not so hard, maybe, to be mild and gentle toward those whom we love; toward those who are kind and good to us; toward those who help us and show us favors and gratify our selfish desires, and do not cross us in our purposes nor hinder us in the pursuit of our pleasures. But what about the *"all men"*? Are we mild and gentle toward the one who started a bit of gossip about us? Are we so toward the one who assailed our character? Would these words fittingly describe our attitude toward the one who abused us, cheated us, or injured us in any way? There are a lot of people included in that term "all men." And it isn't easy to be universally mild and gentle. The ideal is a lofty one. To *lower* it would be unlike God. To *reach* it will be godlike.

OBEDIENCE

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

Introduction.—Does the Bible promise any special blessing to those who obey the Lord, or do Heaven's blessings descend upon us promiscuously and without respect to the acts of the creature? The correct answer to this question may be obtained if we will read the following Scripture passages: 1 Sam. 15:22, 23; Jer. 7:23; Heb. 5:8, 9; 1 Pet. 1:22; Acts 6:7; 10:34, 35; Eccl. 12:13. These passages certainly teach that

1. Obedience is better than sacrifice.
2. Jehovah is the God of those who obey.
3. All is well with those who walk in his ways.
4. Eternal salvation belongs to those who obey Christ.
5. We purify our souls by obeying the truth.

6. Those who obey God and work righteousness are accepted of him.

7. The whole duty of man is to fear God and *keep his commandments!*

The Scripture passages already considered, together with other statements in the word of God, teach us conclusively that

I. The righteous will scarcely be saved (1 Pet. 4:17, 18; 2 Thess. 1:8; Col. 3:5, 6; Tit. 1:16).

II. Obedience to God has been a prime requisite in every age. Illustrate by reciting the story of

a. The brazen serpent lifted up in the wilderness.

b. The march around Jericho, following instructions exactly.

c. Naaman the leper and the manner of his cure.

d. The man commanded to wash in the pool of Siloam.

III. Obedience is the proof of faith. James says, "By my works will I show thee my faith" (Jas. 2:18). The entire second chapter of James is an argument as to the value of faith *proven* or *exhibited* through obedience.

IV. Obedience, to be valuable, must be *complete.* Christ said, "Ye are my friends *if* you do whatsoever I have commanded you." This is a very significant statement and teaches unmistakably how friendship is to be established between the individual and Christ. We are his friends, not because we want to be and he wants us to be; not because we have some kind of feelings that are indescribable—"better felt than told;" not because we have the habit of prayer; not because of who or what our parents were; etc. Ye are his friends *if!* If what? If ye *do!* Do what? Do what is *convenient?* Do what you feel like doing? Do as mother and father have taught? Do what suits your prejudice and agrees with

your judgment? Listen: "Ye are my friends, if ye do *whatsoever I have commanded you!*" Christ's commands must be *obeyed. All* of them! *whatsoever!*

Conclusion: And what has Christ commanded? "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned" (Mark 16:15, 16). "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you" (Matt. 28:19, 20).

Have you heard the call of Christ, "Come unto me and I will give you rest"? Do you believe in him who is "the way, the truth and the life"? Will you heed the Holy Spirit's teaching, "Repent, and be baptized in the name of Jesus Christ for the remission of sins"? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." ***

THE BENEFITS OF WORSHIP

Worship is equivalent to worth-ship. True worship, therefore, is designed to recognize and set forth the worthiness of the object to which it is addressed.

Leadership is acknowledged by following one who is set to lead. Scholarship is acknowledged by reliance upon an appeal to the learning of the individual who possesses it. Fellowship is manifested by a mutual sharing of things held in common. Thus the confidence we have in a leader, a scholar or a comrade has its appropriate means of expression.

Man is so made that he recognizes God in his inmost soul. It is only the fool—the abnormal, perverted man—

who "hath said in his heart, There is no God." What one may think of God and how he may conduct himself toward God will depend on the knowledge he may have and his own will as influenced by early training and the environment in which he lives; but, without doubt, the sense of God's presence in the world dwells by nature in every normal human being. This sense is susceptible of cultivation, and fitting worship is the means divinely provided to accomplish this purpose. The practical object in view is well expressed in the final stanza of that matchless hymn, "Sun of My Soul":

> "Be near to bless me when I wake,
> Ere through the world my way I take;
> Abide with me till in Thy love
> I lose myself in heaven above."

Christian worship, therefore, is designed to show the worth of the Christian's God or the esteem in which he is held by Christians and to strengthen the soul's grasp on spiritual things. Any act, therefore, that accomplishes these ends may be regarded as an act of true worship, though it may be but to give a cup of cold water to a disciple in the name of a disciple.

But certain definite acts of worship were designated by our Lord and his apostles and steadfastly observed by the disciples of the early church. There are good reasons why these should be perpetuated by disciples of Jesus Christ. In addition to the facts of divine origin and apostolic precedent, each act of worship has a definite, practical end in view which, though seemingly incidental, is nevertheless most important. A consideration of the elements of worship one by one will enable us to better appreciate the value of public divine worship.

Any true conception of the great love of God for those created in his own image will prompt some sort of

active or audible expression. Ecstatic praise in song is the most natural. The poetry of the Bible abounds with passages rich in expressions of praise and honor. Many of these were written for use in song worship and were so used. Some of them commemorate special occasions of triumph and deliverance or joy and rejoicing. The practice of thus giving praise to God was commended by prophets and holy men of old and is recommended to Christian worshipers in the new dispensation, while the Book of Revelation represents heaven, where God is, as abounding in songs of praise and worship.

It is a fact recognized both in material science and in psychology that to prevent expression hinders, and ultimately stops, production, while a proper expression stimulates the source to renewed action. Flowers and fruits must be plucked from the stem of plants that would be kept blooming or bearing through the season. Good and evil impulses cease to rise in the heart if no expression is granted. "It is good to sing praises unto our God; For it is pleasant, and praise is comely," exclaims the Psalmist. He had tried it, and found that the more he sang praises the more praise his heart felt constrained to offer.

Praise may be expressed in song or in prayer or in public address. Songs and prayers may be public or private; personal and sincere they must be, or they will soon cease or become an empty form. Private praise by prayer and song is not nearly so common as it should be and religion is suffering from the lack of expression. It is not that the human heart has ceased to adore, but spontaneous expression of genuine emotions has been allowed to die out.

The Scriptures abound with examples of those who in times of distress or need went earnestly to God in

prayer. In no case did one so worshiping go empty away. If the request was not granted, light was given where the feet should walk or grace to meet the crisis or bear the burden. The New Testament is specially emphatic and reassuring as to the efficacy of prayer. Our Lord asked God for blessings and instructed his disciples to do so. The apostles prayed confidently and urged the disciples to pray.

The realm of religious truth is boundless. By revelation we have in the Bible such needful truth as we could not otherwise obtain. By experience we learn much that is profitable. Those who are informed—who are in possession of valuable truths, whether those of revelation or of practical, every-day life—are not to hold them in niggardly fashion or be overmodest about imparting them. It is by the truth that disciples are to be made free. Both in private and in public teaching should be constantly carried on; the worth of our God can not be made evident so effectively in any other way as by imparting to others the truth about him and his great love to mankind.

The fellow-feeling or comradeship of those engaged in a common cause prompts always a sharing of common burdens. At the very beginning the disciples are seen sharing with each other the destitution and distress incident to the espousing of a new and unpopular cause. The public meetings were occasions for collecting funds needful to meet the demands that were thus made upon their liberality.

Exhortation is almost a lost art. Preaching is supposed by many in our day to be about the sum total of that for which Christians assemble. Instead of fraternal exhortation on the practical phases of Christian living, this part of the worship has been allowed to degenerate

into the declamation of a doctrinal, or, what is worse, a literary or oratorical, production designed to entertain those present. The old practice of brotherly exhortation is well-nigh a lost art now and its going out is indeed a real loss.

There is no calculating the value of kind and generous exhortation delivered by brethren to each other in the public assembly in the name of their Lord. First of all, the cause of Christianity in the world benefits by it. Then, those who hear, if the exhortation be fervent and fitting, are edified. But the one who speaks finds himself reinforced also; he has recommitted himself to the truth and to holy living, and he must take care to walk circumspectly, so as to adorn the doctrine he has set forth.

Wherever those of kindred minds and tastes assemble, there is communion of some sort—social, intellectual, commercial or spiritual. But to the Christian disciple communion comes to have a particular meaning. It implies not mere intercourse with his fellows on some earthly plane, but communion or intimate association of minds with them when Jesus Christ, the Elder Brother and Lord of all, is present in their midst.

The Lord's table served as the meeting-place for such close companionship in the early church. For a time it seems to have been spread in his honor at any time on any day of the week and in any appropriate place. As the first day of the week came to be honored as the Lord's Day, it seems to have been selected as the most appropriate time to celebrate this feast of love.

The Lord's table combines communion, testimony, remembrance and self-examination. These are clearly set forth in the Scriptures as belonging to its observance. Communion: "The cup of blessing which we bless, is

it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" (1 Cor. 10:16). Testimony: "For as often as ye eat this bread and drink this cup, ye proclaim the Lord's death till he come" (1 Cor. 11:26). Remembrance: "This do in remembrance of me" (Luke 22:19). Self-examination: "But let a man prove himself, and so let him eat of the bread and drink of the cup" (1 Cor. 11:28).

These, then, are some of the things—the more vital ones—that disciples may do in their meetings to set forth the worthship of the God they serve. The Lord's Day is the time most appropriate for these exercises. It has a wealth of sacred memories to mark and separate it from other days, and it is approved by apostolic precedent. In all Christian lands it is a day apart, a release from the routine of life. We celebrate Mothers' Day by showing to the world our appreciation of motherhood. On Independence Day we express appreciation of our national liberties. Can we who are Christians do less than to consecrate this one day in seven to the memory and service of our Lord. ***

PURITY OF HEART, OR HOW TO SEE GOD

The most familiar texts are often least considered. "Blessed are the pure in heart: for they shall see God," is one that will bear several readings. That we have given is the one commonly given. Let us examine its words as to possible meaning, and rewrite it in the light of what we may learn.

The very first word, "blessed," would not be less correct if it read "happy" instead, so we should have it,

"Happy are the pure in heart: for they shall see God."

The word "pure" will bear study. It means free from dirt. Dirt we have heard defined as misplaced material. When an object or area has no misplaced material, it may be said to be pure. Our word "clean" expresses it well. Let us write it again, "Happy are the clean in heart: for they shall see God."

"Heart" is a term of variable meaning, but here it means the inner life as contrasted with the physical body. It will do no violence to the text if, for the suggestiveness of it, we read it, "Happy are those who are clean in the inner life: for they shall see God."

We are making progress, but there is another important meaning to note. The word "see" means more than to look upon; it carries with it the idea of personal presence. It is the word used in Rev. 22:4: "And they shall see his face, and his name shall be on their foreheads." Let us read it once more: "Happy are those who are clean in their inner lives: for they shall stand in the presence of God."

How the meaning of this beautiful old passage has grown! It offers no prize long deferred and conditioned on the attainment of an impossible ideal. It states a spiritual fact; *i. e.*, that in proportion as men can attain to the Christian model, they can here and now recognize the presence of God in his world, and stand acceptably in his presence.

Of old it had been only a favored few who could hope to come near the kings of earth as friends or counselors. Now the king draws near to all who are spiritually inclined to look upon and bless them, and to hear them when they call upon him.

The standards of men require that the outer life be acceptable, but God looks on the heart. Honest toil

may stain the hands and plain garments clothe the body, but these do not disqualify men to serve as confidents of the King.

Oh, to stand in his presence; to feel that he cares for us; to know that no power can snatch us out of his hand. This is happiness indeed. Let lightning rend the clouds and thunder roll; let earthquakes shake the foundations of the earth; let temptation sear and scorch; let demons do their works; so long as we keep the heart clean for His sake, we are safe.

And this is an accomplishment possible to all. Not many can be learned and eloquent. Only a few can have power as artists in any line. Wealth comes not to the many. Honor and distinction may not be won even by those who seek them, but here is honor, wealth, art, learning, all in one. All who will can be pure in heart and stand in the presence of him who is the God of all the universe. "Blessed are the pure in heart: for they shall see God."

OBEDIENCE, OR THE DOCTRINE OF DOING

(1 Sam. 15:22; Matt. 7:21-27.)

Introduction.—Which saves, faith or works? This has been discussed for ages. It is simple enough; neither one saves and both save—as the oars of a boat or the wings of a bird.

Nevertheless, action has a central place in religion. So it has in everything else—farming, schoolteaching, child-training. The doing proves and establishes faith. "The doctrine of doing" is the central doctrine of the Bible and of the Christian religion.

I. We see this illustrated among the patriarchs—

Abraham—circumcision (Genesis 17)—offering Isaac (Gen. 22: 1-19).

II. We see it again among the Jews—Saul, a king, falls from favor with God because he would substitute sacrifice for obedience (1 Sam. 15: 1-23).

III. We see it emphasized by Christ on many occasions.

1. At his own baptism (Mark 1: 9-11).

2. In his teaching.

(1) Citizenship in the kingdom (Matt. 7: 21; John 3: 3-5).

(2) Friendship to the Saviour (John 15: 14).

(3) Relationship to God (Matt. 12: 50).

IV. We hear it from the lips of the apostles.

1. Peter on Pentecost (Acts 2: 38).

2. Paul to the Romans (Rom. 6: 17, 18).

3. James in his general epistle (Jas. 2: 20-22).

4. John in the Revelation (Rev. 22: 14).

Appeal. See, then, what depends on obedience to the gospel. 1. Knowledge of God (1 John 2: 3). 2. Remission of Sins (Acts 2: 38). 3. Citizenship in the Kingdom (Matt. 7: 21). 4. The Holy Spirit (Acts 5: 32). 5. Friendship to Christ (John 15: 14). 6. Relationship to God (Matt. 12: 50). 7. Tree of Life (Rev. 22: 14).

THE GROUNDS OF CHRISTIAN JOY

Illustrated by the case of Simon Bar-Jonah—a happy man (Matt. 16: 17). Here is a man whom Jesus says is blessed or happy. To have the divine approval is certainly an enviable condition. Let us ask how it was attained.

There is good reason why Simon was happy.

I. He has found Jesus Christ. How?

1. By doing the next duty constantly.

2. By being sincere in his inner life.

3. By the aid God gives a sincere man.

II. He has learned how to commune with God.

1. Relatively to right character he has been divinely taught.

2. With reference to revealed truth he has learned of God.

3. As to the future he has had assurance from one who knows.

III. He has found a place of service.

1. Nothing so good as to have a job.

2. This indeed is what it means to find Jesus—it is to find service.

Conclusion.—Thus Jesus makes his followers happy

1. By companionship.

2. By bringing them to the Father.

3. By giving them a work to do.

PRE-EMINENCE OF JESUS

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence."—Col. 1:18.

Introduction.—Probably no man can be found in any profession to-day who is willing to announce to the world, "I am pre-eminent in my profession." No lawyer, no doctor, no teacher, no preacher, no scientist, has announced, "I am the light of my profession." Should any man dare to make such a claim, we would immediately brand him as an egotist, and he would become contemptible in the eyes of his colleagues. Yet, when

Jesus announces, "I am the light of the world," there is a hearty "Amen" throughout Christendom. And when Paul declares that "in all things he should have pre-eminence," we all agree.

I. *Jesus is pre-eminent in the fulfillment of prophecy.* Every prophecy written of him has been, or will be, fulfilled. More than six hundred bits of prophecy found in the Old Testament have been accurately fulfilled, even to the minutest detail, in Jesus Christ. This fact furnishes one of the finest proofs of his divinity.

II. *Jesus is pre-eminent in the intellectual world.* "Whence hath this man this wisdom?" (Matt. 13:54), asked the people in his own country who heard his teachings in the synagogue. "They were astonished at his teachings," says Matthew, and in Luke 2:47 we are told that even at twelve years of age "all that heard him were amazed at his understanding and his answers." The variety of his illustrations and the accuracy of his descriptions show his wonderful knowledge of the manifestations of God in every realm. No man was able to "ensnare him in his speech." The priests and elders, the scribes and Pharisees, the lawyers and doctors were not able to match his logic nor overthrow his word. He was not only the wisest of the wise, but he taught the wise wisdom.

III. *Jesus is pre-eminent as a preacher.* His sermons were short, but full of wisdom. His longest recorded sermon is the "Sermon on the Mount," as given in chapters 5, 6 and 7 of Matthew. One can read every word of that carefully in twenty minutes. But where is there a recorded sermon that approaches that one in thought and power and promise? It gives us teaching as to

1. Who are the happy (Matt. 5:1-16).

2. New rules of conduct (Matt. 5:21-48).
3. Ostentation in religion (Matt. 6:1-18).
4. Laying up treasures (Matt. 6:19-24).
5. A cure for anxiety (Matt. 6:25-34).
6. Beams and motes (Matt. 7:1-5).
7. The Golden Rule and its application (Matt. 7:6-12).
8. Two gates, two ways, two ends (Matt. 7:13-20).
9. Wise and foolish builders (Matt. 7:21-29).

These lessons and teachings are all fitted together naturally and beautifully. Where is there a preacher who can build a sermon like the "Sermon on the Mount"?

IV. *Jesus is pre-eminent in loveliness.* He is "the fairest among ten thousand, the one altogether lovely." "We love him, because he first loved us." All praise and adoration belong to him. No wonder the angels sang, "Glory to God in the highest!" It is becoming in every one to love him with the whole heart and mind and soul and strength.

V. *Jesus is pre-eminent in name.* His is the "name that is above every name." The old and oft-repeated statement that "there is nothing in a name" is as false as can be. There is something—yea, *much*—in the name of my wife and of your mother. Let some one slander these, and it cuts to the heart. Much more: *let none detract from the name of Christ.* Let every true Christian honor his Lord by refusing to wear any other or any additional or any different name.

VI. *Jesus is pre-eminent in honor.* He is above all and over all. "Let no man glory in men." Not Moses, not Paul, not Luther, not Wesley, not Campbell, *not anybody,* but CHRIST is *all in all!* He is above all men and all angels. He is the "Alpha and Omega, the first and the last." Brave men are needed who will honor

him in their preaching and in their living. Men who will dare stand up and preach his word without compromise and without apology.

VII. *Jesus is pre-eminent in the church.* "All authority in heaven and on earth hath been given unto me" (Matt. 28: 18). We get our orders from him. There is no authority delegated to pope or priest or people. On the mount of transfiguration the eternal God said, "This is my beloved Son, in whom I am well pleased." Then he charged, *"Hear ye him!"* The world is crying, "We would see Jesus." There is so much of sadness, sorrow, suffering and sighing in this old world, we need to preach Jesus, the great Physician, the Saviour, the Redeemer, the Lord of glory.

VIII. *Jesus is pre-eminent as a Saviour.* This is the *greatest* thought connected with Jesus the Christ. Men and women ought to be willing to accept Christ for what he *is*. Saviour! He alone is able to save, but he is "able to save unto the *uttermost.*" The world has no welcome for the broken down, the defeated, the discouraged, the hopeless. Only Jesus has a welcome for all who are weary and heavy laden. "No man cometh unto the Father but by me." "Him that cometh unto me I will in no wise cast out." *Will you come?*

WORK

TEXT.—"I must work the works of him that sent me while it is day, for the night cometh when no man can work."—John 9: 4.

INTRODUCTION.—Most people have an ambition for fame or wealth. Jesus sought neither. The miracles he wrought were great enough to make him famous. Had he charged a price proportionate to the charges of physi-

cians and surgeons of to-day, he could have become the wealthiest man of his day. But his life was obscure, and he charged those who received the benefits of his kindness and power to "tell no man."

He came to *work*. The keynote of his blessed life is found in our text. Not only was he willing to work, but he sought that work to do it. "The Son of man is come to seek and to save that which was lost." It is a blessed thought to all who have to labor that our Lord was a workman. From that day in the temple when he said, "Wist ye not that I must be about my Father's business?" as we follow his footsteps along the sands of Galilee, up and down the fertile valley of the Jordan, across Judean plains, or through sunny Samaria, we find him never idle. He went about doing good. I would have you note carefully the words of this text. Let us take into account

1. *The personality of the demand.* "*I* must work." Jesus realized that he had a work to do that no one else could do. Even so *every one* has a work none else can do for him. I have one life to live, one character to build, one record to make, one account to render. No one can take my place in these matters. No matter how small the duty, it must be done.

2. *Note the necessity of the work.* "I *must* work." It is imperative. Christ's work was before him, and he could not and would not shirk it. He was always ready to do "the will of the Father." A like readiness to obey, to do with our might what our hands find to do, will make of us workmen who need not to be ashamed.

3. *A specific work.* "The words of him that sent me." He says he came "not to do my own will, but the will of him that sent me." He came to "manifest the Father," to "fulfil all righteousness," to call sinners to

repentance, to redeem a lost world, to show us the Father, and to provide the abundant life. When Jesus opened the eyes of the blind, healed the sick, fed the multitudes, raised the dead, etc., he was doing the works of him that sent him—*God's work.*

4. *A specific time for the work.* "While it is *day.*" While Christ was among men he said, "I am the light of the world." The coming of the "Sun of righteousness" brought the daylight of the world's history. Jesus turns darkness into bright and glorious sunlight. When our Lord uttered the words of our text, he knew that night was coming soon; he knew that not far away was the darkness of Gethsemane and Calvary. He knew that every moment was precious, and should be improved for the sake of others. So ought we to be busy doing the work our God would have us do each day. "To-day is the day of salvation." "Ye know not what shall be on the morrow."

Why make excuse? Let us do with our might what our hands find to do. "Whatsoever ye do in word or in deed, do all in the name of the Lord Jesus." The fields are white. The laborers are few. Let every Christian adopt as his personal motto the words spoken by our Lord: "I must work the works of him that sent me, for the night cometh when no man can work."

UNIQUENESS OF JESUS

"Who then is this, that even the wind and the sea obey him?"—Mark 4:41.

He who was the marvel of the first century is also the marvel of the twentieth century. There was and is in Jesus of Nazareth some quality that widely separates him from humanity. At the same time he is so near to

each individual as to have a personal interest in every soul. His close and constant association with the multitudes, his readiness to minister to the needs of all classes, prove him to be the friend of humanity.

Jesus stands alone in contrast with the great of earth. He is not only the wisest of the great and the greatest of the wise, but he taught the wise wisdom and the great greatness. He towers so high above all other men that it is easier to make him *divine* than *human*.

1. *He was unique as to his life's plan.* He had a definite purpose in life. He had a work to accomplish which no one else could do. That the purpose of God in his life might be fully carried out he did his work according to a definite plan. Few people plan the work of their lives. Fewer still are able to carry out their plans. Incidental and accidental things enter in to spoil the best of plans sometimes. Unforeseen and unexpected events compel us to change some plans and abandon others. 'Tis foolish for us to say, "To-day or to-morrow we will go into the city, and buy and sell and get gain."

But Jesus was ever calm and confident, and was about his Father's business. His face was ever toward Jerusalem. Nothing surprised him, nothing daunted him. His is the only life that met all that was expected of it—all it was designed for.

2. *He filled his own and every man's ideal of goodness.* Where is there a man who measures up to his own ideal? Every thinking man is conscious of his own imperfections. There is probably no living man who, if he could live his life over, would follow exactly the course he has already traveled. Each of us has frequent occasion to regret our mistakes and follies; likewise we have failed to find our ideal for life manifest in any

other. We cover the defects in the lives of our friends with the mantle of charity, but we are all the time conscious of the fact that defects are there; yet we have more respect for the man who acknowledges his mistakes than for the one who claims perfection or absolute holiness.

In the life of Jesus, however, is no defect and no mistake and no inconsistency. He never had to say, "I repent." He measured up to the highest that the world demands. He set before the world its only perfect model. He had a perfect ideal, and he met it perfectly in every point.

3. *Jesus was unique as a religious teacher.* Born in poverty, surrounded with selfishness and bigotry, yet he taught the world its greatest lessons in humility, self-sacrifice, sympathy, charity and brotherliness. Through the teaching of Jesus of Nazareth man lives better, enjoys more, dies happier; truth has new significance, life better objects, hope brighter prospects and death new revelations. In every region where his gospel is proclaimed, the wail of the mourner is less sad and hope is breathed for the dying and the dead. His empire is deepening and widening, and year by year his cause is winning new fame and glory.

While he never wrote but a single sentence, and wrote that in the sand, his words are recorded in the books of all civilized people on the earth. The greatest minds of the world are engaged in discussing his teachings and his life. There is nothing good or pure or holy which he has not uttered. You may search the lore and legends of the earth, and not one additional truth can be found that will make more complete the system of religion taught by him. Like men of old, we still exclaim, "Whence hath this man this knowledge!"

4. *Jesus was unique that he is the only mediator between God and man.* In him are combined perfect humanity and perfect divinity. With one hand he reaches up to the throne; with the other he reaches man's lowest estate. He stands in the midst of the ages to proclaim, "I am the way, the truth and the life. No man cometh unto the Father but by me." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have everlasting life." His invitation is for "whosoever will." What, then, will you do with Jesus?

PEACEMAKERS

"Blessed are the peacemakers: for they shall be called the sons of God" (Matt. 5:9).

Some there are who are making peace. Many there are who are breaking peace. Some are engaged in efforts to bring about peace. Others are continually stirring up strife. The blessing pronounced is upon the *peace*maker, and not upon the *piece* maker.

Every disciple who would honor Christ should be continually seeking peace. Let us remember that his coming into the world was heralded by the advent song, "Glory to God in the highest, and on earth *peace* among men in whom he is well pleased." Let us remember also the Saviour's benediction, "Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you" (John 14:27).

Notwithstanding these facts and many additional statements of Him who was "meek and lowly in heart," Christian nations have the biggest guns and the sharpest swords. The law of the jungle—the longest tooth and the sharpest claw—still holds sway. "Wars and rumors

of wars" are presented to us in the flaring headlines of the daily papers almost without interruption. We seem still inclined to "fight for peace." The cost of maintaining our present army and navy is enormous. Add to this the cost of building new battleships, manufacturing more and greater guns, purchasing new arms, and constantly replenishing the ammunition, and you will find we are putting multiplied millions of dollars into a department of Government enterprise that is contrary to the spirit of Him who came to establish "peace on the earth." How long with such training and tactics will it be until nations learn war no more? How long until all nations "shall beat their swords into plowshares, and their spears into pruning-hooks"?

Added to these wars between nations we have much strife between man and man. This fact should concern us most seriously. After all, the Christian religion is so vitally related to the individual life that we are compelled to consider the individual spirit and behavior. There is strife between neighbor and neighbor. Bad blood arises over a dispute about a line fence, or grows out of a "children's quarrel," or from some source equally as absurd. It would take pages to enumerate the "trifles" over which neighbors have become estranged. Gossip has played a large part. Jealousy, envy, suspicion, are constant contributors to neighborhood quarrels.

Then, too, we have to contend with factions in the church. *"Me and him don't speak."* Two elders fall out over politics. The church organ creates a condition of strife. The Sunday-school teacher is abused for correcting a bad boy. How true is the statement of "Billy" Sunday that a "lot of church-members wear out six pairs of kicking-straps to one pair of tugs."

These things ought not so to be. The Bible furnishes

instructions as to how to deal with these misunderstandings and disagreements. The first and finest agency to break down all strife and bickerings is to have the spirit of meekness and a supreme desire and purpose to help Jesus Christ bring about peace and goodwill among men. Every individual would do well to firmly resolve to refrain from speaking unless he can say something good of another. A perfect control of the tongue and the temper enables us to avoid much strife. That's good advice we have heard since childhood to "think twice before you speak."

"Boys, flying kites, haul in their white-winged birds;
You can't do that when flying words.
Careful with fire, is good advice, you know;
Careful with words is ten times doubly so."

"Blessed are the peacemakers." Let us seek to so have the mind of Christ that we will *think* no evil; to so guard our tongues that we shall *speak* no evil; to so faithfully follow the footsteps of Jesus that we shall *do* no evil. "Be at peace with all men." "Let the peace of God rule in your hearts." "The God of peace be with you all." ***

REPENTANCE

1. *What is repentance?* According to Rom. 2:4, repentance is something to which the goodness of God leads. "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance?"

And according to 2 Cor. 7:10 and Ps. 38:17, 18, repentance is something which is wrought by, and which comes after, sorrow for sin. "For godly sorrow worketh repentance unto salvation, a repentance which bring-

eth no regret: but the sorrow of the world worketh death."

"For I am ready to fall,
And my sorrow is continually before me.
For I will declare mine iniquity;
I will be sorry for my sin."

And according to Acts 26: 19, 20, repentance is something which comes before turning to God. "Wherefore, O king Agrippa, I was not disobedient to the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance."

These Scriptures lead us to conclude that repentance is something which comes between being sorry for and turning away from sin. We will find an instance in Luke 15: 17-20, where the first sentence of verse 18 shows repentance to be the change of will or purpose, the making of a sincere resolve, which is the actual turning of the will. "But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him."

2. *Is repentance a matter of importance?* "I tell you, Nay: but, except ye repent, ye shall all in like manner perish" (Luke 13: 3).

"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto

the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

"I say unto you, That even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."

These passages settle forever the matter of the importance of repentance. They can not be read without making the obligatory nature of repentance perfectly apparent.

3. *On whom does the responsibility rest?* It is sometimes thought that, if men do not repent, it is because God has not peculiarly visited them with "conviction." Repentance is thought by some to be a type of conviction which can only come immediately from God. You will find in the following Scriptures, and in others of like importance, that the responsibility of accepting the overtures which God has made through Jesus Christ rests upon the individual to whom the appeal is made.

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not" (Matt. 11:20).

"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17:30).

4. *When is the time for repentance?* Both reason and revelation indicate that the present is the only time for repentance, because the present is the only time we have.

"Wherefore, even as the Holy Spirit saith,

To-day if ye shall hear his voice,

Harden not your hearts" (Heb. 3:7, 8).

"Behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6:2). ***

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